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*Pioneer Medical Missionary Work in the Interior of Korea.*

BY REV. W. J. HALL, M.D.

[American Methodist Episcopal Mission, Seoul, Korea.]

N the 20th of February, accompanied by Rev. Noble, I started upon my fourth missionary tour into the northern interior of Korea. Our little pack ponies were well loaded with books and medicines and a little foreign food. The weather was still cold and, although we were quite well equipped, we suffered considerably. The rivers were frozen, so we could cross them on ice.

One cold morning we came to a man lying in the road. At first we thought he was sick or drunk, but upon closer examination we found he was dead and frozen stiff. The natives passed by without paying any attention to what seemed to us such a terrible sight. We tried to find out all we could about the case and learned that the poor man had been sick, was without house or friends, and being unable to go farther, and as the night was bitter cold, he had frozen to death. When the sick are without friends here they have a hard time; often they are put out on the city wall to die, and frequently we find them before it is too late and take them to the hospital, where they are clothed and fed, and with proper treatment in a good room they soon recover. Many precious lives are saved in this way and led to Christ.

We travelled about 30 miles each day, and as our pack ponies could not go fast we walked most of the time in order to keep warm. Upon arriving at the inns often we would find them very cold, and at other times too hot. The vermin troubled us a great deal, although not so much as in warm weather. The diet was very unpalatable, but hunger soon enabled us to consume a good portion.

After six days' travel we reached Pyong-yang, 180 miles from Seoul. We at once went to a friend's house, where I had been enter-

tained last Fall. He was one of the Governor's assistants, and last Summer I was called to treat his son, who was in a dying condition. God blessed the means and speedily restored the boy to health. The gratitude of the parents knew no bound. They made me several presents of eggs, chickens and ducks. When I returned in the Fall I was invited into their home and given a very pleasant room. What an agreeable change from the filthy inn where I had been stopping in a room 8 feet square, in which I had treated my patients one by one !

Our new friend manifested a deep interest in Christianity and would frequently come in late at night after his duties at the Governor's office were done, and we would talk of the things of God until midnight and then we would kneel together and pour out our hearts to God. We are looking for good results from this seed sowing. When I went back the second time he said he was more glad to see me than he would be to see his parents, and he wanted me to use everything he had just the same as if it were my own.

Through our native helper we were able to get a place well situated for our work, which I trust will soon be our hospital. As it was in a different section of the city from where I had been before the people did not know me, and they felt uneasy over my presence and went to the Governor and asked him to remove the foreigner, as they were much afraid. The Governor replied, "The foreigner is not a bad man but a gentleman. He cures the sick and helps the poor ; is he not a good man ?" He gave orders to the captain in charge of the district I was in to quiet the people and arrest any giving me trouble. Their fears were allayed, and soon my hands were filled with patients flocking from all parts of the city and surrounding country. Long before the appointed time they would gather on the street in front of the dispensary and wait until the hour arrived.

Before I left Pyong-yang I was treating over sixty patients daily. Others would come for me with chairs carried by coolies and take me to their homes to see the sick unable to come to the dispensary. Nearly every patient bought a Christian book and appeared to be deeply interested in Christianity. We held services with the patients before treating them, and each night and upon Sunday we gathered those together who appeared interested and further instructed them.

Since returning to Seoul I have received letters urging me to return as soon as I could ; that those I had taught met together every Sunday and read the Bible and prayed to God. Others have come the whole distance, six days' journey on foot, for medicine for their friends.

How much we need more workers, so that we could stay longer with the people, instructing them in the Truth. But we did all we could and will leave the result to Him, to whom all power belongeth in Heaven and in earth.

After reaching Pyong-yang we had made only one-fourth of our tour. We went 170 miles farther north, treating the sick, preaching the Gospel and selling Christian books in the cities and towns through which we passed. Many expressed a desire to be Christians.

In We-chu we had stopped nearly a week before we knew the danger to which we were exposed by our room having just previously been occupied by small-pox patients. In our journeyings the pack ponies often fell and threw us to the ground. In one place, going over a steep mountain-pass, I was walking behind the pony when it commenced to slide, and soon fell over backwards, rolling with the pack on its back to the base of the mountain! There was just room for me to step aside in a cleft to let it pass by, or I would have been crushed. Strange to say the pony appeared but little injured and was able to travel on with us with its load.

The hardships, dangers and privations of the missionary appear as nothing compared with the joy of carrying the blessed tidings of salvation to the lost. We feel that God has a special care over missionaries and suffers no harm to befall them. Oh, that those who are His may place themselves where God can make the most use of their lives in His service.

"Not for ease or worldly pleasure  
Nor for fame, my prayer shall be,  
Gladly will I toil and suffer,  
Only let me walk with Thee."

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### *Woman's Medical Mission Work, Seoul, Korea.*

BY ROSETTA SHERWOOD HALL, M.D.

[American Methodist Episcopal Mission, Seoul, Korea].



OUR work here is now nearly six years' old, and some of its good friends urge that a W. F. M. S. child of that age should be made to talk.

Dr. Meta Howard officiated at the birth of Woman's Medical Work in Korea and ministered to its growing wants until it was two years' old when failing health caused her to leave it to the kindly care of Drs. Scranton and McGill, who helped it well through its third year and then turned it over to me.

The second day after my arrival in Seoul I was introduced to this growing work and found my hands quite full from the begin-

ning. As yet there were no trained Korean helpers to assist in the drug-work or nursing, and it took a great deal of time to make all the needed mixtures, ointments and powders, to take temperatures and pulses of in-patients and see to the giving of their food and medicine regularly, to do all the dressings of ulcers and abscesses and the many other things incident to dispensary and hospital work, which do not necessarily need to be done by a doctor. I missed the good Deaconess' nurses who helped me in New York, and felt much the need of one here, not only to help do these things but to help train Korean girls and women to do them. However I set to work with a will; Miss Rothweiler gave me valuable assistance, and she asked for volunteers among the Korean girls in the school, and soon I had three bright willing girls, from 12 to 14 years of age, in training. On account of their school duties though, they were of but little help, except for dispensary hours; so I was very glad when something over a year later Miss Lewis was sent out to my rescue. We have also secured the services of Mrs. Mary Whoang, one of our married school girls, to take the place of the former Korean matron, who was almost too old to learn foreign methods. Mary felt called of God to this work among her sick sisters, and she makes a lovely Bible woman. Misses Lewis and Mary have an interesting service each day in the waiting-room with the dispensary patients and all the in-patients that are able to come.

I have lost two Korean girl assistants, both under fifteen, because of the early marriage custom of the people; and for some time I have been wishing for a young widow to train in dispensary work and to take charge of the children's ward, under Miss Lewis, and now I have secured just the one I needed; she neither read or wrote her native tongue when she came, but in a few months at our girls' school learned both. She is an earnest Christian and has been baptized "Susan." The way in which Susan's face has brightened since she found there is really a work for her to do in the world is something wonderful. I watched her dress a large abscess the other day, and she did it with the air of a surgeon. Each of my girls, though at first naturally very timid at hospital sights, have grown so brave and helpful that they seldom fail me in anything. I wish you could have peeped into the operating room the other day. We were amputating a breast for cancer; Miss Lewis sponged and helped with the instruments; Esther, my first Korean assistant, I have trained to administer the ether; Lucy helped in any way needed; Mary was sick that day, so we called upon Susan to wash the blood from the sponges to hand to Miss Lewis; as this was Susan's first experience, she had soon to go out



and offer up her breakfast, but she returned and bravely helped all through the operation.

The patient mentioned above is doing nicely. She is from the country and had never heard of Jesus until the day before the operation, but that night, before the effects of ether had all passed off, Miss Lewis heard her repeating His name "Yasu," and she is now an interested learner. Already the work in the hospital has been the means God has used to bring a number of both women and men to know a Saviour's love. One slight operation with the consequent re-dressings caused the mother of the patient, the grandfather and grandmother, an uncle and aunt all to become interested in the new doctrine, and they are now among our most active Christians. Of six women who were baptized last communion day three had been interested first by what they heard in the hospital.

During my first year here I treated 2,476 cases among all classes, the highest and the lowest; 277 of these were surgical cases and 77 were calls to patients in their homes; last year the number of cases treated was 4,022,—327 of which were surgical and 140 calls to the homes, and the work thus far this year promises to outgrow the last. We have added three new wards to our hospital, one pleasant room of which is for children. We are also building a new operating-room.

It is Korean custom for husband and wife never to see each other before marriage. I have had some interesting illustrations of this custom among my cases for hare-lip operation. One young girl of seventeen came to me with hare-lip; her husband of course after seeing her had very good reason for not falling in love, but after the operation she returned to him so good-looking that they have lived happy ever since. Another young woman, whose husband had, for the same deformity, put her away, was so pretty after the operation that he wanted her to come back, but "she would not." I remember of treating another young woman, whose husband did not love her after becoming acquainted with her, because she was deaf; he sent her back to her mother, who brought her to me saying if I could only cure her she would dance for joy. It is rather amusing if it were not often so sad to notice how often the men do get sold in securing their wives in this unseen way, but I think the women quite as often get disappointed in their husbands. One patient gave me a history of having jumped into a well to drown herself, because she did not love her husband!

During the coldest weather of the winter dispensary patients are few, and this winter, when we have finished with them by four p.m., Miss Lewis and I have tried to follow up the work a little in the homes of former patients. We are always gladly welcomed.

Two or three homes we visited regularly once a week for nearly four months. We read the Gospel and catechism with them and teach them to pray. One woman committed the whole of Ross's catechism in one month, and she is now a converted woman, and is interesting her husband in the truth. Miss Lewis teaches the children to sing our Christian songs in Korean; one little girl has learned all the words of "There is a happy land" and "Just as I am without one plea," and has taught them to her five-year old brother.

These visits to the homes of the people are not without danger. Some time ago, as we entered a house, we saw a woman in the court with a child broken out with small-pox; she soon disappeared, and we thought her a neighbor woman and went in. Later, as is always the hospitable Korean custom, they would make us partake of some food before we left, and brought us each a little table with raw chestnuts shelled and scraped, boiled eggs with the shells peeled off, oranges also peeled and some Korean candy. We have learned to eat these dainties with quite a relish, and they really would be nice if you could be sure that the hands of the one who did the peeling were clean. In this instance we asked for some salt for our eggs, and a woman servant brought it in her hand to us. I remarked to Miss Lewis that she looked like the woman we saw carrying the case of small-pox on her back, and sure enough a bit later she returned with this same child and stood near to watch us eat; then we learned it was she who had peeled our chestnuts, eggs, etc.

The middle of March I opened work in the Baldwin Dispensary at the East Gate of the city; this is three miles across the city from our hospital, and is a nice site for work. This dispensary was named in honor of the lady who helped to build it and who also gave the first sum toward opening work for women in Korea, saying, "I give this as a nucleus, around which the contributions of the Church shall gather, until that dark land, 'where woman has no name,' is reached and one more fire lighted, never to go out until the knowledge of God covers the whole earth." I hope soon to open another dispensary at the South Gate.

Dr. Hall is opening up medical mission work in the northern interior with head-quarters at Pyong-yang, and if the way opens I am anxious to begin work for women there soon. Korean people dislike living in any other place than that in which their family has lived for generations, but when I asked Esther if she would be willing to live in Pyong-yang and work for Jesus she replied, "I will go wherever Lord open door for me; if He open door in Pyong-yang I will go; I give my body and soul and heart to the Lord; my body and my heart and my soul is all the Lord's things, and I give

my life to teach my people about God, even if people kill me. I do not hope I get rich or have many pretty things, but I want work for Jesus most of all."

I am very glad to learn that the W. F. M. S. are sending out Dr. Mary Cutler to us this Spring, and if we follow up our work in the homes, are ready to begin work at the new points as they are opened, and have the time to study the language that we need, we should have several more like her.

The work has never given me much time to study Korean, and though now with Miss Lewis and Mary Whoang in the hospital, Esther, Susan and Lucy trained to help in the drug-room and dispensaries I can accomplish much more in less time than the first year, yet with the increased work, the outcalls and teaching my Korean girl assistants physiology and materia medica I do not get the time for study that I need and cannot do the personal work with my patients that I would like. It is a mistake, it seems to me, for any missionary to have work, requiring either much time or care, outside of the language for the first year or two, for, though one may *feel* dissatisfied for a time to think they are doing so little, the result accomplished in the end will be far greater. O, that the people at home might understand this, and instead of keeping the field just barely manned to do medical and school work, which always bring the people to us, they would send enough workers, so that we could feed the people who come the Bread of Life in their own language and not send the many away with cured bodies but starving souls!

I want to tell you about some of the ways in which my patients have been treated by Korean doctors. Many have scars, where they have been burned with red-hot irons, for this or that trouble. I have removed several tumors, the skin over which had thus been burned. I am treating a woman now, who for a pain in her arm was burned so deeply that the tissue sloughed down to the muscle, and she had erysipelas in her whole arm and shoulder. Yesterday I withdrew 96 ounces of fluid from a woman with dropsy, who had been burned in three places nearly through the abdominal walls. She remarked, as the fluid flowed away, that she had no further use for Korean doctors. Many a wrist or ankle have been made to need amputation by having needles stuck in them for a mere sprain. I have treated abscesses that had been poulticed with human feces; one woman with curvature of the spine was given a decoction of snakes after the Korean doctor (?) had failed with the hot iron treatment; another poor sick woman gave a history of having sucked the syphilitic sores of her husband to cure him! Some other modes of treatment with their terrible results would be too improper to relate.

How much we need more medical missionaries for these our poor suffering sisters! What a glorious work not only to relieve the poor suffering bodies and sin-sick souls of those who come to us, but to train such young women as Esther, Mary and Susan, who in turn will do much to teach better ways, even in this generation, and whose influence upon the coming generations will be felt in ever widening circles. "If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city."

When a young girl I read one of Mary Lyon's addresses to a graduating class, and a sentence in it has ever influenced my whole life, and I would that it may thus be used to influence every girl or young woman who may read this; it is, "If you want to serve your race go where no one else will go, and do what no one else will do."

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### *Churches and the Commission.*

BY T. P. CRAWFORD, D.D.

[Southern Baptist Mission, Tengchow.]

**D**EAR RECORDER:—Please permit me to give a few thoughts on the above subject. In the first place I would say that I believe every Christian Church should faithfully follow New Testament principles, precepts and examples in carrying out the commission of Christ, not to mention other matters. For through these God has revealed to us the law of faith and service, of growth and fruitage for the guidance of every Church as a body and also for every individual member of it. The life of the vine is the life of the branches, and the fruit of the branches is the fruit of the vine. Or as Paul, speaking of the Church says: "The body of Christ is fitly joined together and compacted by that which every joint supplieth according to the working measure of every part, and maketh increase of the whole unto the building up of itself in love" through the spirit. The Church is therefore thoroughly adapted to the work of the Lord and can have no substitute.

I also believe that Christ's commission to evangelize the world through Gospel preaching was addressed to his disciples as a body, Church or assembly of regular worshipers, and that it is still so addressed. For the correctness of this belief the reader can refer to Luke xxiv., 44-53, Acts i., 4-9 and other places. In other words the execution of the commission is committed to every organized con-

gregation or local Church of regularly worshipping Christians rather than to representative assemblies or to external organizations of any kind.

In confirmation of these views let us see how the commission was actually understood and carried out, first by the Church in Jerusalem and then by the Church in Antioch. For these were under the guidance of the Holy Spirit, have their history given in the sacred record, and stand as guides or model Churches in Christianity.

1. We see, Acts i., 4-9, that the disciples were "assembled together" at the time when Christ, on his ascension from Olivet, finally delivered to them his great commission; and from Luke xxiv., 52 we see that they there "worshiped him" and returned to Jerusalem with great joy. Then from Acts i., 13-14 we further see that when they were come into the city "they went up into an upper room, where they all continued with one accord in prayer and supplication." We next see this worshipping assembly or Christian Church of about 120 men and women, under the lead or pastorate of Peter, proceeded in the most devout and orderly manner to elect Matthias, one of their number, "to be a witness with them of the resurrection and to take part in the ministry and apostleship (or missionary work) from which Judas by transgression fell." This action shows plainly that this assembly or Christian Church felt itself responsible as a body for the proper execution of the commission of its divine Head.

2. Then again, Acts ii., 1-7, we see that on the day of Pentecost "they were all together in one place" when they were suddenly filled with the Holy Ghost and "each of them" received the gift of tongues as a preparation for the work of preaching the Gospel among all nations. Thus the Holy Spirit also laid the execution of the commission upon the Church as the body of Christ and upon every member belonging to it to be carried out in the prescribed order: first in Jerusalem, then in all Judea, then in Samaria, and then unto the uttermost part of the earth.

3. We next see how this first Church, collectively and individually, began the work in Jerusalem on the day of Pentecost, and how with one accord they continued to bear witness of the resurrection, to preach the Gospel of salvation through the Lord Jesus publicly and from house to house for about four years, and how many of the people turned unto the Lord through their united labors. Then, when the disciples became numerous and the "daily ministration" a burden to the apostles, the Church or "whole multitude chose seven trusty brethren to serve in this department, that the apostles might give themselves continually to prayer and the ministry of the word."

This shows that the whole body regarded worship and preaching to be the main aim of its existence as it should be at this day. As a result of their spirituality and singleness of aim the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests become obedient to the faith.

4. In Acts, Chaps. 8-13, we see how the Church at Jerusalem was led to extend the commission beyond its bounds: first to the Jews, then to the Samaritans, and lastly to the uncircumcised gentiles according to the word of the Lord. By the great persecution which fell upon the Church at the time of Stephen's death all the chief disciples, except the apostles, were scattered throughout the regions of Judea and Samaria. "They therefore went everywhere preaching the word;" some even "traveled as far as Phenice, Cyprus and Antioch." But at first they preached to "none save the Jews only."

5. Next in order of time Philip (the evangelist) went down to the city of Samaria and preached Christ unto them, causing great joy in that city. Many believed and were baptized, among the number Simon, the noted sorcerer. We are then told that "When the apostles (with the rest of the Church), who were at Jerusalem, heard that Samaria had received the word of God they sent unto them Peter and John," in order, as appears from the context, to confirm the faith of the new converts and to bring them into fraternal relations with the Jewish Christians. At all events, when these apostles were come down they prayed for them that they might receive the Holy Ghost, and having laid their hands on them they received the Holy Ghost, which made them all one in Christ Jesus. Peter and John, having completed their mission with the new converts, went through the villages of Samaria preaching the Gospel and returned to Jerusalem. Of course they reported the result of their mission to the Church. At least it sanctioned the extension of the commission and its Christian fellowship to converts from the formerly despised Samaritans.

6. Not long after these events, as it seems, Philip was sent by an angel of the Lord and the voice of the spirit to preach the way of life to the Ethiopian eunuch—most probably a circumcised gentile—whom he baptized into Christ. This action appears also to have received the approval of the Church, as no objection to it is recorded. Thus the Church through its evangelist and apostles extended the commission still another step towards universality. But the time of the uncircumcised gentiles had not yet come. God had not yet prepared his people for this move. All the scattered disciples, including Paul also, still confined their Gospel labors to the circumcision in accord with the prevailing sentiment of the Church at Jerusalem, apparently regarding it as having the right to decide



questions of Christian fellowship. Its decision in favor of the uncircumcised was not very long deferred. After Paul's departure from Jerusalem to Tarsus we are told, Acts ix., 31, "The Churches throughout all Judea, Galilee and Samaria had rest (from persecution) and were edified; and walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied."

7. In these peaceful days Peter was passing throughout all quarters looking after the saints when he came to Joppa and tarried with one Simon, a tanner. While there, about ten years after the ascension of Christ, the Spirit of God, through the vision of a sheet of unclean beasts, bade him go down to Caesarea and preach salvation to Cornelius and his household. While Peter was yet speaking to this uncircumcised assembly the Holy Ghost fell on all them which heard the word, the same as upon the Jews. Peter being thus convinced of their acceptance with God commanded them to be baptized in the name of the Lord, and even remained some days eating with them in a fraternal manner. This action of Peter brought the question of gentile salvation and fellowship fully before the Church at Jerusalem. After hearing his detailed statement of the divine leadings in the case, the Church, with apparently unanimous voice, gave its decision in these memorable words: "Then, to the gentiles also hath God granted repentance unto life." Having thus sanctioned the extension of the commission to the uncircumcised gentiles, some of the disciples of Cyprus and Cyrene, after hearing of this decision, it would seem, came to Antioch and spoke unto the Greeks, preaching the Lord Jesus. The hand of the Lord was with them, and a great number believed and turned unto the Lord.

8. This movement at Antioch led the Church as a body to take up the work of foreign or gentile missions. For we are told that "when tidings of these things came unto the ears of the Church which was in Jerusalem, they sent forth Barnabas that he should go as far as Antioch." Barnabas having come and seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. He also made many disciples, and finding a great work on his hands he brought Paul to his assistance. The two then labored together for a whole year and founded the first Christian Church among the gentiles. They also brought it into fraternal co-operative relations with the Church at Jerusalem.

Lastly, we see, Acts, Chaps. xiii., xiv., how the Church at Antioch was also led by God to recognize its duty as a body to carry out the commission by sending missionaries to preach the Gospel in regions beyond and how they performed their work. The record says: "And as they ministered to the Lord and fasted the Holy Ghost



said," "Separate me Barnabas and Paul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost (and the Church), went through the cities of Asia Minor preaching salvation by faith in Jesus Christ alike to all." In this tour they made many disciples and founded a number of Churches, composed both of Jews and gentiles. Over these they appointed elders, and praying with fasting they commended them to the Lord, on whom they believed. On returning to Antioch they gathered the Church together and rehearsed all that God had done with them, and how he had opened the door of faith unto the gentiles, thus showing that they regarded their missionary work as the work of the Church which sent them forth. In other words they honored the Church and the Church honored them, as it should be at this day. Thus it appears clear from the above sketch that Christ designed his commission for the evangelization of the world, to be carried on by every succeeding Church through the ages.

Besides the passages here given, showing the separate action of the Churches at Jerusalem and Antioch in mission work, there are also passages showing the existence of fraternal co-operation between certain Churches with each other in matters of common concern. To these the reader can easily refer.

9. Now, supported by these Scripture teachings and the manifest design of Christ's mission to earth I would in conclusion ask, Should not every Christian Church as a body, either singly or in co-operation with its neighbors, choose, send forth and sustain at least one God-called missionary to carry its message of salvation to the destitute beyond its bounds? And should not every member of it, whether strong or weak, rich or poor, take a cheerful and continuous part in the work? What doth hinder? "He that hath an ear let him hear what the Spirit saith unto the Churches."

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Dr. A. J. Gordon writes: "It is not the magnitude of the man but the magnitude of the message which determines the results of preaching. A small man with a great Gospel will do more execution than a great man with a small Gospel."

Rev. Dr. Glover, recently sent by the English Baptist Missionary Society as a part of a deputation to China, on his return said: "I bear testimony to the hopefulness of the China mission field and to the specific gravity, so to say, of the converts that have been gathered into the kingdom of Christ in that land. By this I mean the manhood, the independence, the fire that is evidenced among them. Nowhere in the world is there a nation so open to Christianity, yet nowhere one so hostile; no one more worth the labors, the best labors of the missionary."

*A Short Sketch of the late Rev. B. P. Keasberry.\**

BY J. A. B. C. OF SINGAPORE.

**B**ENJAMIN Peach Keasberry was born at Hyderabad, India, in 1811. His father, Colonel Keasberry, in 1814 was appointed by Sir Stamford Raffles resident at Tegal, Java. The family at that time consisted of father, mother and three sons, of whom Benjamin was the youngest. Colonel Keasberry shortly afterwards died, and the mother married a Mr. Davidson, a merchant at Sourabaya. The three boys were sent to school; first to Mauritius and afterwards to Madras, where they were under the charge of a missionary, a Mr. Traveller. When they were grown to manhood the two elder sons returned to Sourabaya, and Mr. B. P. Keasberry stayed in Singapore and opened a store; but as business prospects were not bright he left for Batavia and entered the firm of Messrs. Brown & Nice as a clerk. Here he lodged with two young men, one of whom was an atheist. This young fellow fell a victim to cholera. His illness and death, dying without God and without hope, made such an impression on young Keasberry that he gave himself up to God. His conversion, as in all like cases, determined the whole of his after career.

He immediately made known to Dr. Medhurst, of the L. M. S., who was then stationed at Batavia, his intention to be a missionary. Dr. Medhurst allowed him to live with him, and took him out with him on his tours among the Chinese and Javanese. The L. M. S. had a large printing office, and here Mr. Keasberry learnt composing, printing, book-binding and lithography, which afterwards proved so useful to him. About 1834 some money which had been owing to the sons of Colonel Keasberry was recovered and sent to them. Mr. Keasberry now having some means at his disposal resolved to go to college in America, after visiting some relatives in England. He studied three years in Andover, America. In 1837 he married a Miss Charlotte Parker, of Boston, and with his wife came out to Singapore as a missionary to the Malays, under the auspices of the A. B. C. F. M. Here he remained without ever returning to Europe or America until his death in 1875. He found in Singapore several members of the same mission already on the field; among others Messrs. Alfred North, Dickinson, Tracy and Travelli. The L. M. S. had also here the two brothers, John and Alexander Stronach.

\* Read at the Jubilee of the Malay Mission Chapel, at a service held in honour of the memory of Mr. Keasberry, February 11th, 1893.

In 1839 the A. B. C. F. M. removed their men to China, so Mr. Keasberry joined the L. M. S., and after having spent some time in working at the Malay language, under the famous Moonshi Abdulla, he determined to do some educational work among the young. To gather scholars he went to the Malay villages at Rochore, and after much opposition and discouragement he succeeded in getting two boys to come to school. The Mohammedan parents, seeing that the boys were taught, fed and clothed, allowed them to stay, and soon others were willing to bring their children. A number were bound for terms of years by written agreement. Besides the ordinary teaching of the school they were taught the various branches of printing, lithography and book-binding. Preaching was carried on for some time at an attap building in North Bridge Road, almost opposite where the Chinese Gospel House is now. Mr. Keasberry lived close by in the house now occupied by Mr. Abrams. The Malay chapel was erected and opened in the early part of the year 1843. This was due to the energetic efforts of Mr. Keasberry, who raised the money by subscription among the residents of Singapore. The opening sermon was preached by the Rev. Samuel Dyer, and the second sermon by Dr. Legge (now of Oxford), both of the L. M. S., at that time on their way to China.

The same year, at a later date, the French R. C. Church was opened. In 1853 the present Portuguese R. C. Church was built. The Armenian Church was built in 1835, but with the single exception of the Armenian Church the Malay chapel is the oldest ecclesiastical building in Singapore.

In 1846 Mr. Keasberry, being now a widower, married again. About this time, by the short-sighted policy of those then responsible for the affairs of the L. M. S., the whole of their missionaries were ordered to take up appointments in China. Mr. John Stronach went in 1844 to Amoy, and his brother Alexander followed in 1846. Mr. Keasberry, however, could not be prevailed upon to leave his post, to which he felt he had been called of God. Besides, several boys were bound to him for a term of years, and he saw no prospect of any missionary coming, to whom he could leave them and the other work he had on hand. The result was Mr. Keasberry elected to remain from 1847 as a self-supporting missionary. From that date till about 1860 he was, with the exception of Miss Grant (1843-1853) and Miss Cooke, both of the Church of England Chinese Girls' School, the only Protestant missionary in Singapore. In 1860 Mr. Alex. Grant came from Amoy, and for many years carried on single-handed his work among the Chinese.

In connection with his Malay work Mr. Keasberry held services, not only in the chapel but also in the houses of the natives,

particularly in the homes of the Chinese Babas and among the Eurasians. He engaged in evangelistic work, both in town and in country, and had also a yacht, in which he visited the neighbouring islands, including the Carmions.

He also began the Bukit Timah mission. One day, about 1862, when he was at Wayang Sutu along with Mr. Tan See-boo, of the Presbyterian Church, which was then working among the Chinese, he was invited by some Chinamen to open a mission station at Bukit Timah. This led to the erection of the first chapel there. This chapel was supported by the members of the Malay mission until Mr. Keasberry's death in 1875, when the Presbyterian Church was asked to take charge of it. In 1882 the English Presbyterian Mission took it over, and it was the nucleus of their work in the Straits Settlements.

Shortly before Mr. Keasberry died, Mr. W. Young, formerly a missionary in Batavia and Amoy, arrived from Australia. He endeavoured to keep together the congregation at the Malay chapel, but most of the Chinese Babas passed on into the S. P. G. Mission, and nearly all the younger Malays returned to Islamism. When Mr. Young left for England ten years later, in 1885, the remaining members of the congregation, at his request, placed themselves under the care of the Presbyterian Mission.

Mr. Keasberry's school deserves particular mention. In 1848 a plank and tiled-roofed house was built at Mount Zion, River Valley Road, for the sleeping accommodation of 24 school boys. A bungalow was also built for the missionary family; the lower part of which was used as a school, until the school house was built near by. This was built by Mr. Keasberry at his own cost. The lower part was used for the industrial school, from which the lads, when old enough, were drafted into the Mission Press, where they earned wages. The original bungalow at Mount Zion was removed in 1851, and the present house was built with money left by Mr. Keasberry's step-father, Mr. Davidson.

For years Mr. Keasberry taught the school himself from 9 to 12, and afterwards engaged teachers. From 1 to 4 Moonshi Abdulla taught Arabic reading and writing. Among the Malay youths in the school there were several princes. Colonel Butterworth, the Governor, sent the two sons of the Tumonggong of Johore. They remained three years; one of them, Unku Abdul Rahman, is dead, but the other is now H. H. the Sultan of Johore and Muar. He always speaks of his old teacher in terms of the highest respect and gratitude. When Mr. Keasberry died the Sultan had a monument erected over his grave, and his well-known enlightened rule is no doubt largely due to his early training. Tungku Alum, the son of Tung-

ku Ali, the ex-Sultan of Muar, was another of the pupils. There were also two sons of the Rajah of Kedah—Yacob and Yusof—one of whom is the present Rajah of Kedah. A separate house was built for them, while they remained in the school. By the year 1858 there was a flourishing Malay girls' school, taught by Mrs Keasberry and the Misses Keasberry, who afterwards became Datin Meldrum and Mrs. Ince. At that time fifteen girls were bound for several years.

Of Mr. Keasberry's work it can be truly said : "one soweth and another reapeth." He died in harness on the 6th of September, 1875, while he was presiding at the monthly missionary meeting. This united service has always been associated with Malay chapel, until a few months ago, when the Singapore Conference of Missionaries undertook to continue the service, and, we trust it will long be maintained on the broad, liberal lines on which it has all along been worked. When Mr. Keasberry conducted this meeting he used to say that much as he regretted the denominational differences which separated the Church of Christ, he yet thought they did good, in that Christians were stirred up to emulation in good works ; but he would add, "Do not let us build our walls of separation so high that we shall not be able to see one another, nor be able to shake hands over the wall."

Mr. Keasberry's work was by no means confined to his school, to preaching and visitation ; he also did a good deal of literary work ; and many inroads were made upon his time and means in showing hospitality to passing missionaries and others. At the same time he had to support his family by his Mission Press.

Many friends gave to his school and to the general work of the mission, but it will always remain a matter of deep regret that such a man was not able to devote the whole of his energies to the work he had so much at heart.

In closing this short sketch I can merely refer to the fact that Mr. Keasberry prepared and printed a great number of useful books in Malay. He revised and printed the Malay Scriptures, which had been translated by the Rev. C. H. Thompson, of the L. M. S., which were re-translated or revised by the Rev. Alfred North, of the A. B. C. F. M. and by the Rev John Stronach, of the L. M. S. By his publications, and in many other ways, during his 38 years of devoted service for the Master, Mr. Keasberry's name has become a household word in Singapore, and many remember him with unfeigned affection.

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## *Jesus as a Teacher and Trainer.*

BY REV. A. SYDENSTRICKER.

[Southern Presbyterian Mission.]



OUR Saviour is often presented to us as an example of a powerful and popular preacher to the multitudes. But we may be safe in saying that

- (1). His work as a public preacher has been overestimated.
- (2). He was a teacher no less than a preacher, and
- (3). His work of teaching was in point of fact more important, if not more prominent, than his work of preaching.

To see how important our Saviour regarded his work of teaching and training to be, we have only to look at the record of his public ministry as it is given to us in the Gospels.

1. His selecting, teaching and training of disciples, not only went along with his public preaching, but the former *began with the latter*. (See Matt. iv. 17 et foll.; Mark i. 14 et foll.)

2. He did not wait till he had gained such converts, by his public preaching, as came and asked him to be taught, but he *called men to himself*, that were at the time engaged in other occupations, men that, so far as we know, had no intention of becoming his public followers. (See iv. 18-22; Mark i. 16-20; Matt. ix. 9; Mark ii. 14; iii. 13-14, &c.) Further, he selected these men who, at the time when he selected them, were certainly, according to our present way of thinking, not qualified in any sense to preach the Gospel. (See Matt. xx. 20-30; Mark x. 35-45; Matt. xvi. 21-23; Mark viii. 31-31, &c.) One of the twelve apostles was never even a converted man. Our Saviour called him a devil (John vi., 70), and the Apostle John called him a thief (John xii. 6). In the end he betrayed his Master to his enemies for a paltry sum.

3. Our Saviour spent a great deal of time in teaching his twelve disciples, not only in private, by the way, when he had leisure from public preaching in the absence of the multitudes, but also when these were present would he turn his attention to his disciples. (See Matt. iv. 25-5.2, 13-16). By carefully looking at this passage, it will be clearly seen that the "Sermon on the Mount" was not, in the first instance, intended for and delivered to the crowds that were at the time following him, but it was for the special instruction of the few disciples whom he had already selected—in number 4 or 5. The narrative tells us that "great multitudes" from various places "followed him. And seeing the multitudes he went up into a mountain," apparently to get rid of the crowds, "and when he had

sat down his disciples came unto him, and he opened his mouth and taught them," &c., *i.e.*, the disciples, not the multitudes. Again, there are passages in this sermon that could not have been intended for any but his near, chosen disciples, as when, *e.g.*, he says, "Ye are the salt of the earth, the light of the world," &c.

Again, in Luke (vi. 20 et foll.) we are told that in the presence of "a great number of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon," he lifted up his eyes on his disciples and said," &c. Again, in Luke, chap. 12, we read that "When many thousands of the multitude were gathered together," "he began to say to his disciples, first of all," &c.

Finally, long discourses, like those recorded in Matt., chs. 24, 25; John, chs. 14, 15, 16, were addressed, so far as we know, only to the twelve apostles. Not only so, but even the parables which were often spoken, in the first instance, to the multitudes, were afterwards explained to the disciples. (See Matt. xiii. 34-36; Mark iv. 33-34). In the same connection he tells his disciples, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all things are done in parables: that seeing they may see and not perceive; hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them." "Without a parable spake he not unto them," *i.e.*, the multitudes: "and when they were alone he expounded all things to his disciples." Thus these parables had the two-fold use of hiding from the unbelieving rabble that precious truth which they would only trample under their feet; and, with the Teacher's explanation, of instructing his chosen disciples by illustrating the "mysteries of the kingdom." He thus in preaching to the crowds obeyed his own injunction not to "give that which is holy unto dogs," nor to "cast pearls before swine;" and even when preaching to the multitudes in parables, he deemed the teaching of his twelve apostles as of greater importance. For what he did not explain to the multitudes, he in private "expounded to his own disciples."

4. Finally, our Saviour's teaching his twelve disciples was not only begun when his public preaching began, but it was continued during all the time of his preaching and finally superceded it, extending beyond his resurrection up to the very moment when he "was taken up and a cloud received him out of their sight." Thus we can readily see the great *importance* that our Saviour attached to the teaching and training of his disciples, and we can see too that he deemed it more important than his public preaching to the multitudes.

We subjoin the following practical inferences. In imitating our Master's example we as missionaries ought



(1). To value *teaching* and *training* as he valued them—as of greater importance in carrying on our work than public preaching on the streets and in street chapels.

(2). We ought to begin training when we begin preaching, *selecting* pupils for this purpose, as He did, and *not* to wait until converts come and ask to be taught.

(3). We ought to give this part of our work the proportion of time and attention that He gave to it, and not make it a matter “by the way,” as many of us are now doing.

(4). If we have not converts from among whom we may select, His example warrants us to select unconverted persons for regular and systematic instruction. Hence, it is in accordance with the precedent which He has given us for a missionary, when he goes to a new station, *e.g.*, to form a class for training, whether in the shape of a boarding school, or otherwise, consisting of such material as he may be able to get. The theory that we ought to wait until we have “suitable material,” or until we have converts that come and beg us to teach them, has not the warrant of our great “Exemplar.” As well talk of waiting till we have suitable material to preach to!

(5). It is no compromise of our office as preachers for us to teach; for our Saviour taught constantly and a great deal.

(6). He was no more divine in his work of teaching than he was in that of preaching. If he is an example to us in the latter we ought none the less to follow him in the former.

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### *Lum Foon and His Wife ; or, Grace Triumphant.*

BY REV. FREDERIC J. MASTERS, D.D., OF SAN FRANCISCO.



ONE afternoon, about fifteen years ago, a quiet, thoughtful looking young Chinaman, recently arrived from South China, was walking down Jackson Street, San Francisco. Seeing the doors of our mission preaching hall open, he was drawn by curiosity to join the crowd inside. It was a Chinese preacher that was holding forth the word of life, and it was on that afternoon that Lum Foon first heard the Gospel of God's grace and love. His attention had been arrested; he procured Christian books, read them over and over again, and soon became a daily listener at the preaching hall. The truth found in him a receptive heart, and when he accepted the Saviour it was with a strength of full conviction, and with an enthusiasm that is not always witnessed in Chinese converts. He was baptized by Rev. Dr. Otis Gibson, and became a diligent student of the Scriptures under that good man. No sooner had

Lum Foon been brought under the power of the Gospel than he was filled with the desire to bring others to Christ, and more especially to carry the good news of salvation to his parents, kinsmen and clansmen in his village home across the seas.

He opened a drapery business on Stockton Street. Instead of the usual heathen ceremonies—the setting up of household gods, burning of incense and fire-crackers—he took his Bible, read aloud a chapter of Scripture, asked God's blessing upon his business, and wrote out and signed a solemn vow that if the Lord would prosper him to the extent of making four thousand dollars he would give up his business, return to China and devote his life and fortune as a self-supporting missionary in his native *yuen*. Business soon began to prosper, but Lum Foon never allowed that solemn vow to be forgotten. He was anxious to make up for his lack of educational advantages, and employed a Chinese scholar to come after business hours to give him instruction in Chinese. In four years he had mastered the Chinese classics, had made great progress in Chinese composition, and then purchased every commentary upon the Holy Scriptures and every theological book and Christian tract published in the Chinese language, and commenced a systematic study of the whole system of Christian truth. He spent upward of a thousand dollars in obtaining this instruction, the better to qualify him for the great work he believed the Lord had called him to do.

Lum Foon married a very remarkable woman, whose history is more tragic and thrilling than his own. She was a native of Heongshan. In infancy she had been taken by her opium smoking father and offered as security for a debt, and failing to redeem her at the appointed time she was sold into slavery. Here began years of incredible hardship and woe. Sold into the hands of a cruel mistress, beaten and abused from day to day, bound down to hard tasks too heavy for her strength, escaping to the mountains, hiding among the graves, living on wild fruit, only to be discovered, recaptured and dragged back again to servitude and torture, she often longed to die. At last she was sold, carried to Hongkong, from thence shipped to California, where she arrived in 1871, and was there offered as a bond servant for two hundred and fifty dollars. Then followed two years of more hard work, poor fare and cruel blows. One March evening, 1873, having heard of the Methodist Episcopal Mission in San Francisco, she watched her opportunity and fled to the Home. Dr. Otis Gibson heard a violent ring at the bell and opened the door. The poor trembling creature was taken into the Home and protected from her persecutors. At the mission she showed extraordinary intelligence. She soon

acquired an excellent knowledge of the English language, and best of all, became a true Christian.

It was under that excellent lady, Miss L. S. Templeton, that the stronger elements of her character—a character so dissimilar to the average woman of her race—was formed. Miss Templeton writes : “I have a bit of soiled paper in my possession, which I value very highly, because it is the record of her own conduct for a whole month when I was absent from her. To teach her habits of self-examination I requested her to mark each day that she felt she had done what the Master would approve with a figure one, and the days that she felt she had displeased her Saviour with a cipher. The record contains three ciphers, and I know these failures caused her serious regret.” “Another interesting incident comes to mind,” says Miss Templeton. “One day she was riding in the street car, sitting near the door. When the car stopped, a boy jumped upon the platform, spat in her face, and jumped off. The angry flush mounted to her cheek, and then a better impulse took possession of her. She said, turning to her teacher, ‘Never mind, Jesus was spat upon ; I will bear it like him.’”

This is the lady who became the wife of Lum Foon. She was a woman of rare gifts. Her conversation, whether in Chinese or in the excellent English she commanded, often flashed with wit, and the intelligent opinions she expressed on the leading questions of the day astonished everyone who heard her. She was a diligent student of the Scriptures, and could hold her own in debate with the preachers on the interpretation of difficult passages of Scripture. The prosperity of her husband’s business was largely owing to her shrewdness, good judgment, industry and thrift.

One day in 1889 Lum Foon came to the writer and told him that he had made four thousand dollars in his business and felt bound to carry out his vow made years ago. There were difficulties in his way, upon which he asked my advice. His wife was opposed to his going, and had positively refused to accompany him. I hastened to their house. She met me with a face indicating calm resolve. “It is true,” said she, “I am opposed to Lum’s going as a missionary. He is not fitted for the work. God has called him to be a successful man of business, but not to be a preacher. There are thousands of men better qualified than he for the work. Let him give one thousand dollars per year to the Church and stay with his business. As for me, I love America. I want my children educated and brought up in this country, and will not allow them to be taken back to China to be thrown as lambs among wolves !”

Here was a difficulty greater than I anticipated. The man was equally determined. “I must go,” said Lum. “I have vowed to the

Lord, and woe is that man who vows and refuses to pay his vows." He had his finger on half a dozen texts of Scripture to the same effect, and then pointing to his wife he said: "If I refuse to pay my vows I feel God will take from me every cent I have ever made, and I shall have woe and grief all my days." Never was any pastor placed in a more embarrassing position. We prayed for guidance, and left the matter in God's hands.

A month passed and I was called in once more. Husband and wife were now of one mind. I saw evidences of packing up. The whole family were to embark for China on the next steamer. It took a great wrench to tear this woman from the country and friends that had made her, by God's grace, a refined Christian gentlewoman. To many who bade them good-bye on board the steamer it was the most inspiring and hopeful scene that had ever been witnessed on that wharf. A Chinese Christian family going forth as missionaries to their own land with their little fortune all consecrated to the service of the Church. How inscrutable are God's ways! Within nine months of their arrival in China mother, son and daughter, half of Lum's family, were laid in the grave. "Swear unto me," said the mother, when near her death, to the nurse who had attended her during her sickness; "promise me that when I am dead you will not dishonor my corpse with any heathen rites, for I belong to the holy Church of Jesus Christ." "Well said, indeed, well said," the woman replied. "It shall be as you desire." After that her eyes closed, a sweet smile lighted up her face, she was at peace. The poor husband hurried to his wife's side. He was inconsolable. In a letter to the writer he told of heathen kinsmen who stood round him like Job's and David's comforters and asked him, "Where is now thy God? Is not this an evidence that thy religion is false?" "O," said he, "it is hard to understand. I am like one bewildered, not knowing what all this means, but I wish you and the dear brethren to pray for me, that our heavenly Father suffer me not to fail in faith and purpose through discouragement and despair."

Our prayers were not in vain. The soul of the bereaved husband came out of that trial furnace brighter, purer and stronger. He immediately commenced building a school-house and church at his own expense, and presented this property to the Church forever. The Church he has built stands high above all the surrounding property, and is known the country round as the "Jesus house," and he is called the "Jesus man." Blessed name for God's servant and God's house! The school is crowded with scholars, and every day divine service and Gospel preaching is heard in that mission chapel. Scores have been brought to God through the labors of this devoted

son of our Church, and the fountains of beneficence opened by Lum Foon's self-sacrificing life shall flow on and on to bless the ages that are yet to come.

A son and a daughter remain to bless Lum's home. The daughter is adopted and supported by Miss Laura Templeton, of San Francisco, a dear Christian lady, who has Lum Foon's permission to take his daughter and educate her for medical missionary work among her own people.

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### *Our Opportunity.\**

BY REV. A. P. PARKER.

[Methodist Episcopal (South) Mission, Soochow.]

I HAD prepared some notes on the Work of Our Association before coming here, but after hearing Mr. Ferguson's paper I find that he has said the most that I had intended to say and in a better way than I should have said it. So I have recast my notes, and will ask your attention to some thoughts on Our Opportunity as an Educational Association.

By *Our* I mean : first, each of us as an individual educator ; and second, our Association in its corporate capacity. For we have many and important duties and opportunities, both as individuals and as members of this Association, which we cannot afford to neglect.

Our object, both as individuals and as members of this body, is to introduce Christian education into this country. We believe that our system of education is vastly superior to that of the Chinese, both as to object and methods. We want, therefore, as true philanthropists laboring to promote the good of our race, to give the Chinese the full benefit of those wonderful discoveries in religion, philosophy, science and general knowledge, which make our Christian civilization, what it is to-day, the wonder of the world. We want to introduce (1) the learning, the knowledge, the information, of which scholars in Western lands have accumulated such vast stores ; and (2) the methods of teaching and training the human mind, which we have found so helpful and indeed necessary in effective educational work.

We propose to bring in this knowledge by means of (1) the school and (2) the book. We propose to establish schools of every grade all over this vast empire, from the little village day-school to

\* Address before the First Triennial Meeting of the Educational Association of China.

the fully equipped university, and put in charge of them teachers, both foreign and native, who shall be, as far as possible, thoroughly educated and trained in the knowledge and methods of Western education. We propose to teach everything in the whole range of learning, with more or less thoroughness, that will be profitable to the pupils who attend these schools, for soul, mind and body.

We propose, in the second place, to prepare and publish in the Chinese language school books and text books of all grades and embracing the whole range of useful knowledge; and periodicals, papers and magazines, giving the latest news and most recent discoveries in all departments of knowledge. We propose, in a word, to plant our Western education in the soil of China, so that it will become an indigenous growth, self-propagating and self-perpetuating.

A great opportunity opens up before us, which may be measured in some degree (1) by the need of China for what we bring, and (2) by the preparation already made to receive it.

#### I. The Need.

1. China needs knowledge. What a parody on the name of education is the system now in vogue in China. A young man having spent fifteen or twenty years in hard study, reaches the goal of his ambition and becomes a *Siu Ts'ai*, or it may a *Kü Jen*, and what is the net result of his attainments in knowledge and mental training? He has simply learned how to read and write; he has obtained a knowledge of some of the ancient history of his own country; and he has learned those precepts about personal conduct, family government and political economy, which make up the sum of the moral teachings of the Four Books and Five Classics. He has learned nothing of nature or of nature's God; no geography of his own or other countries, no history of other nations, no science, no mathematics, no astronomy, etc., etc. He knows nothing, in short, of those most common facts concerning the world about him that a ten-year old boy in Christian lands has long since learned at his mother's knee.

2. The Chinese need improved educational methods. Their system, while it develops the memory in a wonderful manner, and indeed leaves nothing to be desired in the mere power of retaining words, yet it dwarfs the other powers of the mind, ruins the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind.

3. They need stimulus and new life, which can only come from the outside. The foreign student of the history and institutions

of this country becomes conscious ere long of the stunted growth, the arrested development of its civilization. We see that there has been a vigorous life in the past, as is shown in the many beginnings of things that we meet with on every hand. They have made a good many discoveries in the realm of nature, and they have invented many implements for carrying on the various processes of civilized life. But while these discoveries and inventions contain the germs of great possibilities they have not been developed. They remain in the same crude and imperfect condition, apparently, in which they first came into use. The plow, the loom, the turning lathe and many other crude and imperfect machines that will occur to you, are cases in point. They do very fine work, for example, on the turning lathe, in wood turning, cutting jade stone, grinding crystal for spectacles, etc., and yet how strange that having invented so much of the turning lathe they have never thought of the principle of the fly-wheel, by which such a vast saving of power might be effected as compared to the wasteful back and forth motion necessary with the present crude machine.

They do most wonderful work in weaving those exquisite figures in silk and satin that delight the foreign eye. And this beautiful work is done on looms that are made of a few pieces of wood, some bamboo poles and twine strings. Yet how clumsy and inferior such machines are compared to those wonderful looms that do the work for the Western world—such machines as I saw in the Crystal Palace, London, that without the aid of human hand, except to arrange the figure and put in the materials, could weave a most complicated picture of a landscape or other scene with the colors of grass and flower and sky and water and human and animal life, as if the machine were instinct with the very spirit of life.

These and many other facts that lie on the very surface of the history of this country show that there has been a time of vigorous life and mental activity. Even the *wênchang*s, of which we have been talking so much to-day, are but the fossilized remains of a once vigorous intellectual life. But somewhere in the past there has come a period of arrested development, a time when progress has been greatly retarded and the growth has become dwarfed and warped and twisted.

My study of the past history and present condition of the Chinese leads me to believe that they reached their highest stage of civilization in the Sung dynasty, and that the Mongolian invasion was the turning point, the period of that arrest of progress which is so apparent. The Mings did but little to recover the lost glory of the empire or restore it to its wonted vigor. The Manchus



have produced two illustrious rulers, who did much for their country in their long and prosperous reigns. I refer, of course, to the reigns of K'ang-hsi and K'ien-lung. But they did not succeed in checking the downward tendency of the country or restore the courage, the buoyancy, the vigor that characterized the glorious period of the Sung.

The country does not contain within itself the elements for its own recuperation. New life is needed from some external source, and we cannot doubt that in the providence of God this great country is now being brought into vital contact with the Christian civilization of the West, in order to start her again on the path of progress.

4. China needs men—informed men, trained men, men of principle, men with moral backbone. She wants men that can understand the times, that can grasp the situation, that can be leaders under the new and strange conditions that have come upon her. She wants men that can manage the machinery that is being introduced in such large quantities. She wants, above all, men that have moral principle, that can stand for good government and honest dealing amid the corruption that is now destroying the land. The government wants such men. The native papers cry out for them. Not a man has yet been produced that can take the place of chief responsibility on a steamer, or in an arsenal, or in a coal mine.

We missionaries want men. We want thoroughly trained, trustworthy native helpers whom we can place in the multitudinous cities and towns and villages to prosecute the work of evangelization throughout this empire. Only when such *real men* shall be coming forward in somewhat adequate numbers to take the places of the more or less mere semblances of men that now fill the chief positions of responsibility, can we reasonably hope that the day of China's redemption is drawing nigh.

China's need is therefore the measure of our opportunity.

II. We can also gauge our opportunity somewhat by the amount of preparation that has been made for us.

1. The Jesuits did much in their day to prepare the way for the entrance of Western education. Their translations of various books, especially on mathematics and astronomy, have done much to fix the terminology of these subjects and to induce in the Chinese a desire to study them, and also to show to the Chinese the material benefit to be derived from a knowledge of Western education.

2. Foreign intercourse with China—diplomatic, commercial and missionary—has largely prepared the way for our coming as missionary educators.

3. The translation department, under government patronage, has already done an immense work in the direction of our undertaking. I may refer in this connection to the grand work already accomplished by Dr Fryer. I have been astonished over and again at the volume of work that he has been able to turn out. A knowledge of the immense tomes that he has translated and is translating on almost every conceivable subject in the whole range of science and useful knowledge fills one with profound admiration for his genius for work. Truly he may be called a missionary of science to the Chinese. I may say in passing that we as an Association owe him a debt of gratitude for the untiring zeal with which he has helped forward our work, prepared for this meeting, and in other ways promoted the interests of this Association.

4. Again, the opening of railways, mines, arsenals, cotton mills, etc., etc., that have already taken place, and the introduction of mathematics and other scientific subjects into the government examinations, have all tended to prepare the people to feel the need and to appreciate the value of the education that we are prepared to give them.

The government has established schools to meet the urgent wants of the hour ; young men and boys are coming to our mission schools to learn mathematics and science, in order to prepare themselves for the government examinations ; old men and young men are buying and reading the books and periodicals that have been and are being published in the Chinese language on various subjects pertaining to Western learning ; missionaries in nearly every important centre are importing chemical and physical apparatus for Chinese, who are becoming interested in scientific subjects. The tremor of new movements is in the air. New life is being poured into the arteries of this people. A great work of preparation has already been done. We enter into the labors of others. Let us wisely adapt and vigorously apply our forces so as to make the most of the grand opportunities that now open up before us as Christian teachers.

III. And now a word in conclusion as to our Association and its work.

We have undertaken a work of no small dimensions, that is, nothing less than the revolution of the educational system of this country, gradually, it is true, but nevertheless none the less surely and thoroughly. We propose to bring in our Christian education with all its purifying, uplifting and helpful influences, for mind and body, for time and eternity, and make it an integral part of the institutions of this empire. To accomplish so mighty a task will tax all the resources of knowledge and faith that we

can command. There are many details to be looked after. Hence the fullest union and co-operation are necessary. There must be a proper division of labor, and conserving of our time and strength and money, so that nothing be wasted.

We need to enlist all the help we can get, both in workers and funds. We must secure a larger membership. There ought to be a large number of the missionary body in China who can and will join in this great work. We ought also to make an appeal for more funds, with which to print the books that we propose to publish. According to Dr. Fryer's statement the printing of the three or four books now in hand for publication will absorb about all the surplus funds we have. Several other manuscripts will be offered us for publication soon, and unless we can get help from some source the printing of these much needed books will have to be postponed indefinitely.

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### *Christian Missions and the World's Progress.*

BY REV. JAMES S. DENNIS, D.D., SYRIA.

THE purpose of missions is to make Christianity effective in the world; to give it scope as a religious force among men. Beauty must be recognized to be appreciated. Material force must be operative if it is to produce results. Spiritual agencies must move men if they are to change character and shape action. Religious truth must mould and impel the life if it is to be a moral power in the world. Christianity is little—practically nothing—to the world if it is not a dominant and aggressive influence in human lives. The question whether missions are a factor in the world's progress involves, therefore, the larger inquiry whether Christianity—all pervasive and regnant—would be a universal blessing to men. We cannot stop to discuss this question. Christian missions draw their inspiration largely from the profound conviction that Christianity—simple, pure, loving, unselfish and sincere—is just what the world needs, and act accordingly. The one purpose they have in view is to exalt Christ before all men, and breathe His Spirit into all hearts, and make Christianity a controlling influence in all circles of society. If the Christian religion is true then missions should be sustained, not only because Christ urges His followers to prosecute them but because there is in them a ministry of blessing and hope to the world.

Have missions as yet any grip on the world? Are they accomplishing a regenerating and uplifting work among the nations?

Can they fairly be considered a factor in the world's progress? Does our century as yet yield any evidence that a new and mysterious civilizing force is at work more widely than ever before in our generation? Can we detect any signs of that spiritual mastery, that ethical control and world-wide dominion which we hope and believe will be given to Christianity largely through the toils and sacrifices of missions? We think that these questions and others like them can be answered truly in the affirmative.

As regards the reflex influence of missions—both home and foreign—on the religious life of our own country we think they may be fairly considered as a saving blessing to the Churches of Christendom. What would our home Christianity be without them? It would be but a travesty of the Master's example—a refinement of selfishness; it would be love sitting with folded hands, charity caressing itself; it would be religion herself helping us to ignore the more generous and tender instincts of the human heart; it would betray our better natures into hypocrisy in that sweeter and higher realm of ministry, where the soul should be doubly and for ever sincere. Christianity without missions would be like Christ without a heart. If, therefore, there is to be any progress to Christianity in our home Churches as an inspiration and rule of life it must be along the lines of missions. It would be a suggestive and fruitful study to search out the influence of missions as a factor in the progress of our home Christianity and as an inspiration to the finer and sweeter sympathies of human brotherhood among civilized nations. Should the whole idea of missions collapse and disappear *in toto* from literature, society and Church-life, a darker shadow than we suspect would rest upon the world.

In the practical arena of missions, however, in the foreign fields is the most convincing evidence of their power as a factor in the world's progress. They are an educational agency of magnificent power and almost unlimited promise. Colleges, medical and theological seminaries, high schools and village schools are planted by them in all lands where they have entered. They are fountains of pure, helpful and instructive Christian literature in every prominent language of the East. What a mental training, an intellectual stimulus and a lifting up of moral standards is brought about by the periodical and permanent literature so widely published and distributed by our missionary agencies! It has come to be recognized as one of the functions of missionary organizations, in cases where the moral interests of their native constituencies are involved, to call the attention of civilized communities to great questions of public justice and national ethics—such as the opium trade, the slave trade, the kidnapping of natives for forced labour and the rum traffic—

now so notorious in Africa. Some of the most cruel and degrading customs have disappeared, largely through the agency of missions. In India we have conspicuous illustrations of this: and if the iron rule of caste is ever to be broken, to missions will belong to a notable extent the immortal honour of striking the fatal blow. They have been instrumental in introducing moral and material improvements into civil, social and industrial life, and in elevating standards of personal conduct and manners. They have stimulated productive industry and quickened trade with other lands. They have indirectly introduced modern inventions and have encouraged the adoption of the facilities of Western civilization. They have rendered notable contributions to the scientific progress of the world in the departments of archaeology, ethnology, philology, geography, mineralogy, geology, zoölogy, botany, folk-lore and comparative religion. They have developed and reduced to writing many important languages and dialects, and made them the medium of an instructive literature, and especially of the circulation of the Bible.

They are accomplishing much in the development and growth of the English language as a world-wide medium of thought. They have been useful in the propagation of enlightened ideas upon liberty, justice, equality, human rights, fraternity and mutual helpfulness. They are hastening the overthrow of effete and tyrannical governments in the interest especially of liberty of conscience and religious freedom. They are busy instilling lessons of Christian philanthropy and putting into motion the impulses of beneficence and charity. They are constantly giving to the world examples of heroism and lessons of sacrifice in the lives and biographies of such men as Carey, Judson, Martyn, Patteson, Zinzendorf, Livingston, Hannington, Keith-Falconer, Moffatt, Mackay and Paton. They are breaking the power of priestcraft and the tyranny of superstition, and giving impulse and scope to aspirations after better things while opening the door of hope to despairing hearts. They are releasing woman from her immemorial degradation in heathen lands by sending devoted women to visit her in the seclusion of the zenana and the harem to teach and brighten her life amid her hitherto cheerless and depressing surroundings. They are building an altar of social worship in many a humble home, purifying and sweetening domestic life and enforcing the blessed moralities of the Christian family. They are rebuking vice and making its shamelessness less ostentatious and its practice less easy. They are giving a spiritual tone to religion and freeing it from hollow forms and degrading idolatries. They are establishing a simple worship and giving a helpful, instructive and human touch to the ministrations of the Church, placing the Word of God in the

hands of men in their own language—the language of the heart and home. They are bringing souls continually into the light and liberty and hope and spiritual obedience of the Gospel of Christ.

This work is conducted at the present hour under the auspices of over 200 missionary societies with the Word of God ready for use in 300 languages.

The Great East India Company, in the zenith of its power, after concentrating all its wisdom and business acumen on the subject of missions, pronounced the sending of missionaries to the heathen to be “the maddest, the most extravagant, the most expensive, the most unwarrantable project that was ever proposed by a lunatic enthusiast.” The answer of the last year of mission progress to the condensed and opaque folly of this astounding deliverance was 60,000 native conversions, and the outgushing of thousands of springs of moral power and blessing, pouring out their healing, refreshing and life-giving waters to a thirsty world.

The moral pulse of the world is beating quicker and stronger under the reviving and tonic power of missions. It is a cause which is identified with one of God's great thoughts, and it will be heard of more and more as the world moves on towards its final goal.—*Evangelical Christendom.*

OPIMUM CULTIVATION IN WESTERN CHINA.—Some friends have asked me to name the special hindrances that exist in this locality to the speedy growth of Christianity amongst the people. It is, unfortunately, only too easy to do so. There are two. First, the prevalence of the opium habit, and, second, a widespread immorality, which is both nameless and shameless. Slaves to the pipe are seen in our midst in large numbers every day. Only yesterday a well-to-do man, himself a heavy smoker, told me that 70 per cent. of the population of Chung-king are addicted to the habit. Of course, he did not mean that all that number smoked “to excess,” but he certainly did mean that the drug is used to a frightful extent, and that its use is on the increase. And it should always be remembered that the Sz-chuenese consume purely native produce. Not a single chest of the Indian drug ever finds its way here. On the other hand, I find, by referring to the *Foreign Customs Gazette*, that during the last quarter of 1891 duty was paid on 550 piculs of native-grown opium, which were exported from Sz-chuen to other provinces. Of the quantity exported under native *likin* conditions I can say nothing, but it must be large. This, then, is proof that the Chinese are striving hard to supply their own market; but it also demonstrates that China, as a nation, is rushing on to inevitable ruin. With this fact in view it need not surprise home friends that the Gospel is winning its victories but slowly in West China; for it declares loudly and uniformly that members of the Christian Church must not touch the accursed thing.

Chung-king.

J. W. WILSON.



*The Chinese Exclusion Act.*

THE following resolutions were passed by a rising vote at a National Convention of the Northern State Baptists recently held at Denver. They were brought forward and advocated by Rev. Dr. Moss, formerly President of the Indiana State University and now engaged in literary and editorial work. That Convention does not stand alone in its denunciation of an unrighteous law. Other great Christian bodies in the United States—Methodists, Presbyterians, Congregationalists and Episcopalians—have put themselves on the record with equal clearness and vigor. Nor is the opposition confined to Christian assemblages. Many and able political journals, Chambers of Commerce, Law Courts and prominent civilians have declared themselves explicitly against the law. The rigorous terms of the Exclusion Act have already met with the virtual reprobation of the American people. In its present form it will not and cannot be executed. When Congress meets there will be a change.

W. A.

Whereas, The Chinese exclusion law has been officially declared not to be repugnant to the constitution of the United States by a bare majority of the United States Supreme Court, and

Whereas, This close majority of the supreme justices expressly refuses to affirm the wisdom and justice of the act, and the minority of the justices, including the learned chief justice, openly and vigorously declare it to be unconstitutional, in violation of existing and the most solemn treaties, inhuman and iniquitous; and

Whereas, The barbarity of the law itself and the dangers and evils that will accompany and follow its execution demand the prompt and clear protest of all lovers of equity, patriotism, honesty, righteousness and Christian peace; therefore,

*Resolved*, That we deplore the great wrong that has been done to an unoffending nation, to whom we are bound by treaties of international friendship and commercial intercourse, and the great wrong to the peaceful people who are dwelling as strangers within our gates, many of whom are converts to Christianity and are adorning their profession by their godly living.

2. That we deplore the decision whereby our venerable national Supreme Court—our pride and our security, whose praise is in all lands for the eminence of its learning, the spotlessness of its integrity, hitherto the stronghold of intelligent justice and inflexible equity—is now presented before the nations of the earth as narrowly divided in judgment upon an international question of the highest moment, and as giving its approval upon the merely technical basis of statutory legality to a law avowedly destitute of



wisdom and justice, which proclaims alike our greed, our subjection to a senseless and unworthy clamor, our inhumanity and our wanton repudiation of the most solemn treaty obligations.

3. That while the President of the United States must execute the unholy law we ask him to administer it with all the consideration and thoughtful regard that would be given to any people of another nationality in similar unhappy circumstances; that we ask the United States Supreme Court to give the matter a patient and unhurried rehearing in the presence of a full bench; that we ask the Chinese government to forbear retaliatory threatening and punishment, relying upon the ultimate justice and fairness of the American people; that we urge upon the Congress of the United States the duty of speedily expunging the infamous enactment from the statute book of the nation; and that we appeal to our fellow citizens to insist upon such action in this matter as becomes those who have been lifted to the heights of freedom and justice, remembering that righteousness exalteth a nation and that sin is a reproach to any people.

4. That we assure the Chinese among us of our continued interest and sympathy, as towards those whom we are seeking to evangelize and before whom we would exhibit the power of the Gospel to purify alike the individual life and all the relations of social and political intercourse; and that we assure our missionary brethren in China that we shall make every effort in our power to secure them in the uninterrupted and fruitful prosecution of their work.

5. That a copy of this minute, duly signed, be sent to the President of the United States, the Chief Justice of the Supreme Court, the Committees on Foreign Relations in the United States Senate and the House, the Chinese Minister resident in the United States and to our missionaries in China.

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### *Foochow and Vicinity.*

BY REV. J. H. WORLEY, A.M., PH.D.

THIS year is sure to be the most successful in the history of missionary work in North Fuhkien. The people were never so eager to hear the truth as now. There are many evidences of kindly feeling toward foreigners and the good news we bear. Native Christians claim that a deep distrust of idolatry permeates society, and an earnest desire for a surer foundation is taking hold of the hearts of the people. The impression is growing that soon there will be a general giving up of idolatry and turning to God. This feeling prevails among the heathen. The Gospel leaven, for so long operating mostly upon the common people, is beginning to reach the higher classes. There have been more literary men and people of influence converted within the past three years than during forty years previous. A good many degree men have been saved and some are proving efficient in the Master's service.

Good news of revivals comes from nearly all the out-stations, but none is more cheering than that from Hok-chiang city, which has been noted for indifference and often open opposition to Christianity. Many years ago Ling Ching-ting, a native evangelist, was beaten nearly to death for preaching the Gospel. Though the work for some years has prospered in the surrounding district there have been but few converts in the city, and these from the poor laboring classes. The literary and wealthy people have held the Christian religion and its followers in supreme contempt.

But all this has changed within a year. Twenty-one persons, fifteen of whom are men between nineteen and forty, belonging to three of the oldest and most distinguished literary families in the city, have been baptized and openly professed faith in Christ. Three of them are first degree men and the others are studying for it. Several are exceedingly zealous in persuading others to accept Christ, and it is believed God will call some of them to the ministry. We have secured one for teacher in the boarding school in the city and several for the day schools throughout the district, and they are all doing excellent work and proving the genuineness of their conversion. If all in these three families become Christians it means more than a hundred souls saved and an influence for the truth which cannot be measured. Not many of the women have been saved. Having small feet and belonging to such aristocratic families it is too soon to expect them to attend Church, especially in a mixed congregation. In order to reach them the pastor holds cottage prayer meetings, which rotate from house to house. Already good results are manifest from these meetings.

Many of the leading literary men and officials are on friendly terms with the native pastor and visit him at the chapel. When I was in the city some months ago several literary men spent the evening with me at the chapel talking about Christianity and Western progress and civilization. The pastor said such a company often spent the evening listening to him read and expound the Scriptures. The highest military magistrate called on me and spent some time examining the Church and schools. I had business with the civil magistrate, who inquired about our work and especially about the revival among the literary men. At a recent quarterly meeting, when several literary men were baptized, an official was present and witnessed the ceremony. Both the civil and military magistrates regularly read the Fuhkien Christian Advocate (閩省會報). At a recent examination the subject for thesis was: "History of Christianity in China; will it be an impediment to us in the Future?" Two Christians sent in theses, which were marked very high, and so pleased the magistrate that he requested their publica-

tion in the paper. This magistrate has become very much westernized and asked that the decisions of his court be published in the paper.

Rev. Hu Yong-mi, one of the first and most devoted native preachers, is dead. His death, like his life, was serene and triumphant. His oldest daughter, King Eug, is a medical student in Philadelphia, U. S. A.

A most profitable week of Bible study has just closed at Ku-liang, the popular summer resort near Foochow. It is conceded to have surpassed any previous year. The missionaries have received fresh inspiration for the coming year, and in this delightful climate, where the thermometer never goes above 85, with nights cool enough to require blankets, our bodies are also invigorated for the rapidly-increasing opportunities which appear.

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## Correspondence.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Dr. J. W. Davis must not deprive Robert Hall of his due credit. It is he, not an American, that is the author of the pithy remark applied to the works of a heavy commentator (Gill, I believe): "They are a continent of mud."

C. C. STARBUCK.

Andover, Mass.

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THE EARLY SETTLEMENT OF THE  
TERM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Is it too much to hope that the "fulness of time" has come when the Protestant missionaries of China will "see eye to eye" on the philological question of the name by which they call the Holy One of Israel? The Scriptures use many titles: Jehovah, God, Creator,

Almighty, Lord, Lord of Hosts, Lord of Heaven and Earth (&c., &c). The I AM has seen fit to bless in China His people who worship, under different names, the same ever-living Father, who is blessed forever.

When the parties were nearly equal in size, as at the era of the first Conference in Shanghai, the time seemed far in the future, but now when there is a great disparity, both in the numbers who use *Shang-ti* and *Shin* and also in the territory over which the respective adherents are scattered, the trend is towards union. The parties are divided much as the land and water on the globe; the dry land may be firmer but the vastness of the "five oceans" is not to be passed unnoticed. As the ranks of the majority have been swelled by new arrivals there is a *grand opportunity* given to them to manifest a spirit of compromise, while the minority are not to forget that the strength of their

brethren on the other side is annually increasing.

When the hope is expressed that the question may be settled at an early day it is not that we do not hold definite views as to the generic term for God in Chinese. By reference to the "Catechism of the Three Religions," the language of which has been taken from the religious books in this language, it will be seen that *Shin* is used as the title of the majority of the false gods. While this is the case we do not see why we could not accede to a just and honorable compromise.

It is suggested: 1. That each one study earnestly the objections that may be presented against the terms he now uses. 2. That "circulars" suggesting a basis of union be sent around. We would have preferred in the one from Peking that *Shang-chu* had been named instead of *Tien-chu*, for the reason that the latter is the title of the Roman Church in China. 3. That the various missionary associations consider the desirability of uniformity in terms in our Christian books. 4. That the missions in their annual meetings consider the question of *yielding* to one another in love. 5. That the feasibility of a "Terms Conference" (chosen by the various missions at the rate *say* of one to ten of the male missionaries) be considered. This to be held before the close of this century.

As there has been a time of discussion might not this be the time for prayer for guidance on this important question?

Very sincerely,

HAMPDEN C. DUBOSE.

#### CONSISTENCY IN TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR MR. EDITOR: Allow me to express my warmest sympathy with your sentiments with regard to an anonymous letter written to some one in Corea, but printed and circulated with regard to the term question. For several reasons I was sorry to see such a letter. Bishop Moule's letter was in a spirit of Christian grace and, whether we quite agree with him or not, would go much further to help union, if not even unity.

While one would gladly, for the sake of unity, yield very much in the use of terms or names for our God, whose name is Jehovah, still one would greatly like to see some consistency in the translation of God's Holy Word. For example, I take up one edition of the Chinese Bible, and in Acts xvi. 17 when a heathen maid speaks of the Most High God, 上帝, *Shang-ti*, is put for the word *θεος*, God. In Acts xvii. 23, 24, "To an unknown God," *θεος*; 神, *shin* is here used for the same word "God"; but when this God is again spoken of as the God who made the world, *θεος* is then changed into 上帝, and the whole force of the connection is lost. In verse 27, "God," *θεος*, is turned into 主. Possibly there is some question as to the correct reading of *θεος* in this last.

In the Old Testament still greater confusion occurs. See 1 Sam. v. 1, "The ark of God." Here 上帝 stands for "Elohim." In v. 7 "the God of Israel," 神, "*shin*," is used for Elohim or God. In v. 8 神 is

used once and 上帝 once for the same word and person, God the God of Israel.

One more instance from among many such. In Joel ii. 27, 28 (in the Chinese version it is ii. 27; iii. 1) we read, "I am Jehovah your God, and there is none else." This is translated, "O Je-ho-hua sh ni-men-tih *Shang-ti*, ping u pieh *shin*," or "I am Jehovah your *Shang-ti*;" there is no other "*shin*." But in the next verse we read, "I will pour out my Spirit," which last word "Spirit" is translated by the same word 神, "*shin*," as was used in the previous verse for "*God*." In these two verses we have 上帝 for God, 神 for God and 神 for spirit; and many more such passages occur throughout this whole version of Scripture. Perhaps it is not to be wondered at that such passages are thought to need annotations, which a more consistent translation might not.

Believe me,

Yours very sincerely,

CHAS. H. JUDD.

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AN AUTHOR'S REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In his kindly notice of my Commentaries on the First Epistle of St. Peter and the Epistles of St. John your reviewer complains that I have in a "somewhat drastic manner" rejected "a doctrine." What that "doctrine" is does not clearly appear; apparently it is some view of the object of our Lord's descent to Hades, held by your reviewer and supposed by

him to be "elaborated so learnedly by Bishop Pearson." As I do not wish to be thought to be wandering from the old paths trodden by such men as Archbishop Leighton and Bishop Pearson I trust that you will allow me space for the following brief remarks:—

1. I have in my Commentary distinctly stated that "the doctrine of Christ's descent into Hades is certainly to be believed."

2. I have, in agreement with both the above named great writers, stated that "there are no proofs" that the particular text under examination (1 Pet. iii. 19, 20) refers to that descent into Hades. Bishop Pearson's words are, "Those words of St. Peter have no such power of probation," etc., "as proof and illustration of the descent;" and again, "I have already shewed that the place of St. Peter, so often mentioned . . . hath not any relation to our Saviour after death."

3. The interpretation given in my Commentary follows the interpretation given by Archbishop Leighton, who does not "uncompromisingly brush aside the idea elaborated so learnedly by Bishop Pearson," but agrees with him throughout.

Of course there is room for difference of opinion with regard to the interpretation of difficult texts, but in the present case, if any doctrine be rejected, it is one not held by the two authorities quoted.

There are other inaccuracies in your notice, such for instance as the statement that the Second and Third Epistles of St. John are not included in the Commentary; but they are minor matters. As Leighton's work on St. Peter only covers the First Epistle a commentary

based on that work can obviously not include more.

Believe me,  
Yours truly,  
J. C. HOARE.

A CAUTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the July number of "THE RECORDER" there appears a vigorous reply to the adverse criticisms of the so called Swedish "invasion." It is not necessary now to re-open the question, seeing that the Rev. A. B. Simpson, the director of the movement, having become more fully acquainted with the real facts of the case and the difficulties involved, has decided not to send any more men at present until those now in the field are rightly settled and in a position to receive others.

I fear we missionaries often unintentionally give the people at home a wrong idea of our work when we allow our enthusiasm to get the better of us, and fail to give due prominence to the difficulties and the drawbacks. It appears to me that the more thoroughly conversant the Church is with all sides of our work the more intelligent will be the prayers of the people and the less disappointed will they be when reverses come. Besides, we are influencing those who are looking forward to the foreign field, and our letters should give no uncertain sounds, so that there may be no disappointment afterwards. Something more than "warm hearts, willing hands and strong bodies" is necessary to be successful missionaries in Inland China; and even if a person has

been in the "Salvation Army," or has been in "evangelistic work in Sweden, Denmark" or other countries, while most helpful in many ways, it is no guarantee that he will be successful in dealing with the Chinese.

Your correspondent also makes use of the old argument in defence of the employment of uneducated missionaries, and says, "Who dares to assert that these people may not be God's chosen instruments for a great work here as much as John and Peter and James, ordinary unlettered fishermen, were for the work the Master gave them to do." We do not wish to say anything against the employment of such men, but we take objection to the argument used. True, these disciples were unlettered fishermen when they were called by the Master, but they were not so when they went forth to do their work. And even if they were "ordinary" men their first work was in their own country and among their own kindred, and therefore they had the great advantage of knowing fully all about the characteristics, the thought and the life of the people among whom they were going to labor. But we must remember that these disciples were *chosen* men, chosen no doubt because of their capabilities as well as their adaptability to the work. And besides, the disciples went through a thorough course of training under the greatest of teachers, even Christ himself. This, too, is altogether apart from the miraculous power which they possessed and which should not be overlooked.

There is still another statement in the letter, which would almost

certainly give a wrong impression to the Church at home. In speaking of the leader of the party the writer says that "he has been in North China less than two years and has already gathered a company of nearly a hundred converts." Those who have been in China for a few years know how difficult it is for new comers to rightly judge the motives of the Chinese, and know, too, how apt the Chinese are in the art of deception, and how readily they impose upon the foreigner, and therefore when they read such a statement as the above they can make all due allowance, but not so the people at home. They never imagine that, in the course of a few years, perhaps a very large proportion of these hundred converts will prove themselves false, and naturally they begin to ask what their own missionaries are doing. Perchance they may have half a

dozen missionaries who have been on the field several years and that not one of them can report one-tenth that number of true converts. Some of the older societies, on account of this trait of character in the Chinese, have lengthened the term of probation to a year, and some to a year and a half, and yet, after all this care older missionaries know how many names have to be struck off the roll in three or four years. This being the case should we not be more careful in giving the public the number of our converts, and be sure that they are the Lord's converts, so that we shall not have to say of some of them, as one good brother says regarding a few of his first converts, "They were *my* converts and not the Lord's, and therefore they turned out very badly."

J. FRAZER SMITH.

## Our Book Table.

We have to acknowledge, with thanks, the receipt of "Notes on Economic Botany of China," by Dr. Henry; Annotated Gospel of Mark; Peking University Bulletin; Catalogue of the Anglo-Chinese College, Foochow; and Annual Reports of Ponasang Missionary Hospital, Hao Meng Fong Hospital, Dōshisha Mission Hospital, and the Christian Vernacular Society of Shanghai. Further notice of these will appear next month.

*Guide for Enquirers.* 宣道應酬. By Rev. R. Lechler. Published by the Religious Tract Society, Hongkong. Brown paper. 12mo. 32 leaves. Price \$2.50 per 100 copies.

A friend, to whom we sent a copy of this work, writes as follows:—

"It is not a 'Guide to Inquirers,'

as indicated in English on the cover, but Suggestions or Instructions for Native Evangelists.

It is ably written, and contains a large amount of valuable information and instruction. I think, however, that it is too controversial in its matter and tone for a guide to evangelists. One half of it, and the first half which gives the first impression of the character and aim of the book, is taken up with strictures on the various beliefs and customs prevalent in China, and is calculated to excite in the average Chinese mind feelings of resentment and opposition.

Professedly the book is written as a help to persons of limited literary acquirements. The style, however, is too high to be easily read and understood by most of this class."



*Physical Geography.* 地勢畧解. By Dr. L. W. Pilcher. 111 leaves. For sale at the Presbyterian Mission Press. Price 50 cents.

The preparation of school books in Chinese goes on apace, and there is hope now that ere long we shall have a fairly good supply suitable for the class-room. A vast amount of work has already been done in translating and publishing books in the Chinese language on nearly every subject in the whole range of learning. But not many of those hitherto published are suitable for the school-room. Of course the authors or translators are not to be blamed for this, as they did not set out to make books for the school-room but for the general reader, for grown men mostly. But as our mission schools increase in number and extend their range of study, the need of suitable text-books becomes sorely felt.

We want more books and better ones. We have a great variety of work to do, and we want a variety of text-books. A book prepared for a high school or college is not suitable for a day-school. Then there is a great variety of tastes among those who have charge of the mission schools, and there ought to be a sufficient variety of books to choose from, so that all may, as far as possible, be satisfied. Again, new discoveries are being made continually in all branches of science and in methods of teaching, and we want new books now and then "with all the latest improvements" as the watch-makers say.

It is therefore with great satisfaction that we hail the appearance of a new school-book. We have been longing for some such a work as this on Physical Geography for years. I happen to know of more than one person who has, during the last few years, attempted the preparation of such a book for schools, but the press of other duties has prevented its comple-

tion. The introductory work by Rev. F. L. H. Potts (地學初稿) was a good beginning, suitable for primary classes, but of course it was not, and was not intended to be, adapted to more advanced students.

Dr. Pilcher's work, founded on Maury's Physical Geography was, as he tells us in the preface, translated to his classes and written down by them in the course of daily study. It was subsequently revised by Dr. Pilcher and prepared for publication in its present form. It has thus grown out of the actual work of the class-room, the only place where a good school-book can be made.

The book is divided into twenty chapters, and treats, with more or less detail, all those subjects commonly included in works on physical geography. Such are, in brief: the Earth in Space, the Earth's Crust, Land, Mountains and Plateaus, Islands, Magnetism, Volcanoes, Earthquakes, Lakes and Rivers, Glaciers, Oceans, Tides, Ocean Currents, the Atmosphere, Meteorology, the Distribution of Life on the Globe, the Distribution of Minerals, etc. Each chapter is followed by suitable questions, which will be of much assistance to both teacher and pupil, and without which no school-book is complete.

All the measurements of areas, heights of mountains, lengths of rivers, &c., are given in Chinese quantities, as *li*, *ch'ang*, *ch'ih*, &c. This is an important item, and one which has been too much neglected hitherto by those who have published books in Chinese. To say that a certain mountain is so many English feet in height, or that a certain ocean is so many English miles in width, is to give no idea at all, or at best only a most vague and indefinite one, as to the dimensions in question. In fact it is not a translation of the original thought into the Chinese language. One often sees in the *Shenpao* or *Hupao* or other native paper the statement that a

certain kind of goods is worth so many "sien-ling" (先令), or so many "pang" (磅). This of course can convey no idea to the minds of nine-tenths of the readers of the paper and might as well not be printed.

The work before us contains eight colored maps, showing, among other things, the Solar System, the Proportion of Land and Water, the Distribution of Volcanoes, Ocean Currents, Isothermal Lines, &c. In addition to these there are over forty engravings illustrating the various phenomena treated of in the book. These maps and illustrations were made in Japan, and are fairly well done, though the printing of some of the engravings appears to be somewhat faulty; the shadows being blurred and indistinct.

The work is fully up to date. This is shown by one fact, among others, which is that Dr. Pilcher does not attempt to settle the question of the interior constitution of the earth. Not many years ago it was confidently affirmed that the interior of the earth was an ocean of fire. But, as Dr. Pilcher very properly says in a note to one of his paragraphs, recent investigations make it almost certain that the earth is solid throughout, and that the enormous pressure in the interior is such that no degree of heat conceivable under the existing conditions can liquefy the materials of which the interior of the earth is composed. This is but another illustration of the necessity of modesty in teaching science. What is science to-day may become exploded theory to-morrow, and we must be always ready to adjust our angle of vision to the ever lengthening perspective that is daily opening out before us.

One or two verbal criticisms must be made. The use of the Mandarin conjunction 和 instead of 與 or 及 does not look well in a book written in *Wên-li*. The use

of the characters 疏密率 to express density might be advantageously abbreviated to 密率; this being the form in which the term occurs in other books already published. One or two typographical errors should be corrected in a future edition, as for instance, in transliterating Colorado, for the third syllable the character 喀 *ka* is used where, manifestly, the syllable *la* was intended.

But taken altogether the work is well done, and I have no doubt that the book will soon find its way into all our schools.

Physical Geography is a most interesting study. It is a science which, in a sense, embraces all other sciences. That is, it draws facts and illustrations from all other lines of scientific investigation and groups them in proper relation in order to set forth, in one comprehensive view, the physical constitution of the world we live in. In treating of the earth's cosmical relations it deals with astronomy. In telling of the earth's material construction it draws upon geology, chemistry and related sciences. In dealing with the distribution of vegetable and animal life it has to do with biology, natural history and kindred lines of study. In describing the magnetic phenomena of this terraqueous globe it illustrates many of the principles of that other all-comprehensive science, Electricity, which in these latter days has come to be, even in a deeper sense than in the case of physical geography, the science of all sciences. Indeed, as to electricity it may be remarked, in passing, that the time seems to be not far distant when the principles of this science will be used to explain all the facts of the physical universe so far as any mere physical agent can explain them. Electricity now explains a multitude of facts that, a few years ago, were alto-

gether unintelligible. That the earth is a great dynamo, for instance, or rather the armature of a dynamo of which the sun is the field magnet, is a fact, if fact it be, which is more than probable, which explains many of the mysterious phenomena of gravitation, magnetism, light, heat, &c.

Such a book as this introduced into all our schools throughout China will serve to stimulate the youth of this country to study this most interesting and profitable subject, a subject, the right apprehension of which cannot fail to broaden the minds while it elevates the aspirations of all who study it, and leads the student to believe that the Hand that made all these things is divine.

A. P. PARKER.

*"Is Christianity worth introducing into China?"*

(Reprinted from the *"China Mail"*.)

Two propositions appear to have been finally presented in this discussion, taken from the *China Mail*: The one, 'Christian countries are full of un-Christian men and things', therefore let China alone! the other, 'There is ample scope for the employment of all material benefits in Christian lands,' therefore there is nothing to spare for China!

In the reply no notice is taken of this latter point, and it hardly requires any: men who have no sympathy with Christian work, yet do not find it possible to withhold material help from the needy in the heathen lands, where they may be residing.

With reference to the first point raised the reply seeks to emphasize the distinction between Christianity and civilization, and believing that in the former there is a force sufficient to revolutionize the world says that the question of *time* is not of the first importance: as a grass seed dropped into a crevice will split the rock in its upward growth, so with the power Christianity introduces. ['In Historical Evidences of Christianity' Rev. Timothy Richard ably deals with this question].

But there are other and far higher considerations in connection with this subject, which it seems the argument in reply (and it may be the objector) overlooks, and it is on these latter grounds that directly Christian work, both at home and abroad, is carried on. That many fail to understand and realize these is of course much to be regretted, but this is no objection to the prosecution of the work in hand. The need there is for this work and the success which has attended it, both the verities of the Sacred Page and well accredited historical experience affirm and confirm.

The true missionary, first and foremost, seeks to bring to individuals as distinct from nations a knowledge of the true God to those who know Him not and yet may be dimly conscious of such a Supreme Being: to show to men who are sinners against God a Saviour 'mighty to save'; to impart to men with an undying spirit a certainty of eternal life, which brightens the life that now is and has an abundant hope of that which is to come.

A. H. H.

## Editorial Comment.

WE were sorry to find the following in the *Missionary Review*, which generally has only sensible things to say about missionaries:—

Who doubts that the *Youth's Companion* is correct in affirming that a potent cause in delaying the advance of Christianity in China is found in the doctrinal differences of the churches? The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Catholics, Greek Churchmen, Friends and others are all preaching one faith. Again, Chinese bewilderment is increased because the Catholics, the English and the American missionaries use different Chinese words for God. This causes the people to think that the missionaries have different deities."

Mr. Henry Drummond has had something of the same kind to say. If it were only true, it might be proper to say it, even though sad. But we venture to affirm that there is no country in the world where denominational differences are made so little of, and have so little effect as on missionary ground. As a rule there is no more friction between the different denominations in China than there is between the different members of the same denomination. Any one who was present at the Missionary Conference in 1890, or who has visited the missionaries in their fields of work, would never write or speak like the above. There is no crowding, no treading upon one another's toes, no concentrating of a dozen missionaries upon one heathen—as we have seen it somewhere stated. If our brethren at home who simply theorize upon these matters would only come and see, or listen to those who know, they would be surprised at the interdenominational harmony which nearly everywhere exists, and cer-

tainly to a far greater extent than exists at home.

As to the statement that "the Chinese are taught to regard difference of sect as equivalent to difference of creed," we have never yet heard of such a thing in China, unless it be as between Catholics and Protestants.

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WE cull the following from the *Bombay Guardian*:—

A great argument of the opiumist party is in a bad way. The Government of India has turned its back upon it by its recent action in regard to Burmah. We allude to the alleged value of the debasing drug as an antidote to malarial fever. The two opening sentences of a Government Notification, dated Rangoon, 11th March, 1893, run as follows:—"The Government has decided, after consultation with its officers and with its priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burmah, just as in Upper Burmah. *The use of opium is condemned by the Buddhist religion; and Government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall for ever cease.*"

It is difficult to decide which most excites our wonderment; the parties with whom the Indian government conferred in reaching their conclusion, or the ground of that conclusion as given in the italicised sentence. By whatever means arrived at, however, here we have it on the authority of the British Government in India. The "condemnation" of the use of opium is "right," and those who quarrel with the missionaries of China because they have all along so severely denounced it will now have to settle with the Buddhist religion and the Government of India.

A MELANCHOLY interest attaches to the following editorials, which the late Dr. Wheeler had prepared for the RECORDER before his disease, but which have only recently been brought to light. The readers of the RECORDER are much indebted to Dr. Wheeler for his painstaking efforts, and we have received some very cordial expressions of appreciation of the fidelity and acceptance with which he performed his editorial labors.

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IN mission schools of every grade there is need that the Chinese children and youth be taught the care of books. It is painful to see the torn and soiled condition of Scriptures, hymn-books and text-books too often presented in chapel or recitation room. A reverence for books should be a part of the love a student bears them, and the care given the volumes in constant use is measurably an index of the value placed upon the knowledge they impart. Every book for school use should be substantially bound in cloth, or stout paper; but even this will not prevent the mutilation and destruction of the leaves unless unceasing care is given.

THE current discussion of bimetallism is only part of a great movement looking unconsciously to the unity of nations. The system of railroads and steamships, now rapidly extending, do more than men commonly think in making customs, commerce and ideas international. The advance of free trade is in the same direction. The metric system is accepted by nearly all European nations, with a tendency to adoption in the United States of America. England alone resists, but will have to submit in time to manifest destiny. The adoption of the centigrade thermometer, the kilogram, the liter and meter, as single measures, will do more than simplify commercial transactions; they create

a bond of union and found the rudiments of an international language. Already astronomers, geologists, geographers, chemists and mathematicians have adopted the common measures referred to, so that scholars of different nationalities now have a medium of intercommunication independent of the ordinary forms of speech. A monetary unit is scarcely less important than a metric one, although more difficult to attain. The tendency, however, is in the direction of a single money with different coins but of equal value. Telegraphs and meteorological bureaus will have much to do in the bringing about of the unity of nations. Doubtless the hand of Providence is in all this. Commercial union, progress in the sciences, community of interests in all that may pertain to national prosperity, are means to some divine end. And yet we have reason to believe that there can never be a real fraternity among different races, a lasting bond of brotherhood, until the Gospel shall have crowned all human achievement with the benison of peace and with the Truth and the love of it that shall make for righteousness.

It is often stated, in effect, that the real purpose of foreign missions is to found a Christian civilization in pagan lands. There can be no manner of doubt that the material benefits conferred by the arts and sciences are greatly to be desired for the less favored nations. But are we prepared to maintain that the boon offered is an unmixed good? We might dwell upon the fact that the most highly valued inventions of Europe and America are those which add to a nation's facilities for killing men, and that many of the blessings of civilization are dearly bought. The point, however, to which we direct special attention is this: What do the words "Western civilization" stand for in the esteem of Asiatics generally? At the open

ports, and wherever foreign settlements are established,—for much that is great and powerful; but, at the open ports and also in the far interior, for much that is to them hateful and barbarous. To the Indians, Chinese and Japanese it is associated with humiliation and oppression. The best things we have—schools, Christian assemblies, charitable institutions, galleries, museums, libraries, books, newspapers, &c.—are inseparable in the native mind from insolent and arrogant manners, drunken debaucheries and shameless licentious lives. They have no esthetic taste for the nude in art, and they reach their own conclusions from what they see and hear of such displays in foreign shop windows and drawing-rooms. Along the shores of the Upper Yangtze the Western traveller is sometimes hailed as “foreign devil,” but the popular epithet regarded by many as correctly descriptive is, *p’ao-na jen*, “horse-racing man.” By this token the European is known throughout vast regions of the interior. The great foreign-built houses in sea-port towns, the splendid steamships that ply the coast and all the evidences of progress in material things presented to their view utterly fail to produce among the Chinese in any degree inclinations to moral truth. It is unfortunate that the fruits of knowledge and skill brought from the West with such pains and cost cannot at once have their proper influence in the East; and they have so far failed in this respect that many of the more intelligent natives, while admitting the defects of their own civilization, maintain that in not a few things they and their people are decidedly superior to the first nations of Europe. The lesson is a simple one. In our example and teaching let us not give preëminence “to our superior civilization,” but rather to the Christ, whose message of hope and saving grace is for all men. Our Lord

came into the world, as one has said, “to set up a kingdom and not a civilization.” Following this divine example we shall at the same time prepare the way for all that is best in the science of government, in the amenities of social life and in that materialism which has to do with the wealth of nations.

THE fermentation of grains and fruits has been practiced in China for ages. Although there is no reliable information as to the amount of distilled liquors made and consumed in the empire it must reach a very large aggregate. It is estimated that 2,890,000 gallons are annually produced in Canton alone. In addition to the consumption of the native product there is a large and constantly increasing demand for wines imported from Europe. Drunkenness with its attendant evils may not have the alarming proportions seen in more civilized countries (!), but there is every indication that while the use of opium restricts that of fermented or distilled liquors to a considerable extent, the time is not far distant when in China, as in other lands, side by side with the march of progress goes the giant evil of drink. Let the reform begin *now* wherever needed; it will save many a battle and sore defeat in the coming years.

It seems probable that the idea of the dragon as a sort of winged crocodile or lizard was originally derived from the remains of the Sauri. Dragon-worship and temples of peculiar serpentine form may be traced in the East, especially in Egypt; and also in the West, more particularly among the Celtic tribes. The Greek legend of Apollo as the slayer of Python and the originator of higher wisdom than the serpent-worship has a certain connection with “the old serpent” in the Apocalypse and the dragon in Christian art, which is the emblem of idolatry and sin. The Hindus



represent it as wrestling with the goddess Parvati, or writhing under the feet of Krishna. The Phœnicians intertwine its folds around the cosmic egg. The ancient Greek writers speak uniformly of the river-spirit or fountain-spirit as a serpent or dragon. Among the ancient Latins the beneficent serpent became the source and agent of evil; while in the writings of Virgil, Ovid and their compeers this identical monster is the genius of the high seas. In fact, the trail of the serpent may be found in every land, which is proof presumptive of a paradisaical origin. To the Chinese the dragon is not a mythical creature, but a real monster, dwelling in Spring above the clouds to give rain, and in Autumn under the waters. A writer, Kwan Tze, 700 B. C., declares that "the dragon becomes at will reduced to the size of a silkworm or swollen until it fills the space of Heaven and Earth. It desires to mount—and it rises until it affronts the clouds; to sink—and it descends until hidden below the fountains of the deep." The popular notion that *lung* possesses the power of contraction and dilatation accounts for the common practice, in times of drought, of paying homage to a tiny frog or lizard possessing an unusual appearance, caught from a mountain stream or the sea-shore by the superstitious peasant. The early cosmogonists, according to Meyers, affirm that there are four kinds: the "Celestial Dragon," which guards the mansions of the gods; the "Spiritual Dragon," which causes the winds to blow and rain to descend; the "Dragon of Earth," which marks out the courses of rivers and streams; and the "Dragon of the Hidden Treasures," which watches over the wealth concealed from mortals.

There are other kinds, but the "Yellow Dragon" is the most honored of the tribe. Chief among the beings divinely-constituted he is symbolical of all that pertains to the Emperor, the Son of Heaven, whose throne is entitled the "dragon seat," and whose face is described as the "dragon countenance."

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DR. AMBOYNE, in Charles Read's "Put yourself in his place," had a favorite maxim—"There's a key for every lock." Henry Little, the hero of the story, receiving his inspiration from the good doctor, started out on his career as inventor and philanthropist, saying to himself, "There's no lock without a key." The two ideas are one, and give expression to a most inspiring truth. Every progressive thinker, every earnest toiler in the great workshop of humanity is certain to encounter at the outset in life, and in all stages of progress, questions of a most vexing and serious character. Hard shut and fast closed against ordinary insight the difficulty remains. Mental processes are in vain, the earnest endeavor comes to nought. And yet, the very fact that a difficulty, defiant and seemingly immovable, confronts us, may indicate that somewhere and perhaps just at hand is a solvent. We may, if we will, pronounce the "open sesame" with wondrous effect. There are some difficult problems in missionary work; they are the lock, and there is a key. By prayer and faith and enlightened zeal we may, if God will, seek it until we rejoice in the possession of it. Or if, in the providential order of events, the discovery is not for us; others, profiting by our mistake or inspired by our example, shall find that which brings the crown of reward, both theirs and ours.

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## Missionary News.

—On August 5th the Protestant Collegiate School for Girls, Chefoo, held its Annual Entertainment and Prize Giving. The weather was all that could be desired, and a goodly number of friends were present.

Dr. Nevius presided and gave away the prizes in a very genial fashion, setting the successful competitors at ease, as they came forward to carry away their well-earned laurels.

The Report, which was read by Dr. Douthwaite, opened with thanksgiving to God for all His mercy during the year. His help had been very manifest during an epidemic which visited Chefoo during the early part of the season and carried off one of the pupils—the first death recorded since the opening of the school in 1880.

A new feature in the Report was a list of girls who had successfully passed the examination held on behalf of the College of Preceptors, London. One had carried off a 1st class, and another a 2nd class certificate; while a fair percentage had succeeded in lower standards. It is decided still to prepare the pupils for this examination, but in order to avoid cramming, and give time for thorough work, they will compete once in two years only. It was interesting to see the winner of the 1st class certificate, who has now left school and begun the study of medicine, come forward and receive a special prize; the act seemed a fitting link between the new and the old.

During the afternoon the scholars gave selections of music, both vocal and instrumental. These were interspersed with recitations, rendered in a manner which evidenced thorough work. Then followed the

prize giving. That the prizes were not easily earned was manifest by the fact that the 1st class honour's prize needed an average of over 90 per cent. on the work of the year, in order to secure it. Prizes in the lower standards were awarded in similar proportion. This notwithstanding, a goodly number carried off some reward for their work, justifying thereby the statement made in the Report that the standard attained during the year exceeded anything reached hitherto.

Prize-giving over, the visitors dispersed to look over the drawings and needle-work of the pupils. The needle-work was done by members of the "Odd Minutes' Society," a society formed of girls in the school, who give their spare time to making useful and fancy articles. The work thus done is sold, and the proceeds devoted to various works of mercy. It is scarcely necessary to point out the beneficial effect of such action on the scholars themselves.

Tea served on the south verandah was partaken of with added zest, perhaps, from the fact that some of the refreshments were prepared by the fair hands of the young ladies in the school. If they maintain the same proficiency in this useful art, as their productions shew them to have at present, the world will be the gainer in point of digestive comfort.

The proceedings ended with a calisthenic exhibition in the playground. The Lower School began, and won golden opinions by the way in which they performed the exercises. The Upper School followed. They went through a great variety of evolutions with the utmost precision and grace, calling forth quite an ovation.

This over, all—both Upper and Lower Schools—marched back to the play-ground, and with the singing of the school hymn, "To God be the glory," brought a most interesting and profitable afternoon to a suitable close.

Copies of the Report can be obtained on application to Miss Sanderson, the Principal of the school.

—The Ven. Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien province: "Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in English, 'I am so glad to see you!' He then invited me to call and see him at his yamun. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged es-

pecially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese."—*Regions Beyond.*

—Bishop Moule visited Greatstone Valley, in the T'ai-chow district, for the purpose of holding confirmations in April. "The numerical increase" in this encouraging spot "is very striking," the Rev. J. C. Hoare writes. At the end of 1891 "the number of names in the church-book was 123. Since then we have baptized, in the spring of 1892, forty-two people; in the autumn of that year fifty-five; this spring seventy-nine, bringing the total up to 299, inclusive of some six or seven who have been called to their rest. The Christians seem to be so manifestly growing in grace and in the knowledge of God that it is a real refreshment to be amongst them." But in some ways the point that struck both the Bishop and Mr. Hoare most was the "deep importance and value of the native pastorate." The latter has no hesitation in attributing the progress of the T'ai-chow church, under God, to the influence of the native pastor.

## Diary of Events in the Far East.

July, 1893.

20th.—On the night of Thursday, the 20th July, on board the Netherlands Indies steamer *Rajah Komsee Atjeh*, trading between Penang and the east coast of Acheen, the Achinese passengers, who were numerous, rose and attacked the crew. The Achinese killed the English captain and the English mate and twenty-two others of the crew, who were presumably Asiatics. They also wounded fifteen others of the passengers and crew. Two European engineers, however, survived unhurt. After this slaughter the Achinese left the steamer in boats, mak-

ing for the Acheen coast in the neighbourhood of Edie and taking with them several captives. The steamer afterwards fell into Dutch hands and the wounded are being cared for.

—Despatches from Ch'ing-chow in Kuang-tung report the presence of immense floods brought by the freshets from the neighbouring hills, inundating the major part of that department. Over ten thousand lives have been lost.

25th.—News has arrived of the destruction by a mob of a Roman Catholic chapel, of old standing, at a town called Gen-kia-wan near to the city of Mien-yaug,

about 100 miles to the west of Hankow. The foreign priest in charge escaped to a neighbouring town; no lives were lost, but several native houses shared in the destruction.

—The following particulars of the examination of the prisoners in connection with the Sung-pu murders appeared in the *North-China Daily News* of 4th August:—"The persons under examination were the two men named Ho, who had been assisting the missionaries. They were heavily ironed on the legs and had been beaten, but not hooked through the collar-bone as previously reported. The method of this operation is, they have a chain terminating in a sharpened  $\infty$  shaped hook, which they hook through the flesh nearly round the clavicle and then hammer it close. It seems to be a new punishment.

These two men are not accused of any crime, although their treatment is just the same as those who are. They are wanted, in order that they may testify to all the wicked practices of the missionaries, and the whole sitting, which lasted from nine o'clock up till midnight, was directed to this end. "Did they give medicine to people to injure them?" "Did they take liberties with the women of the place?" "Were they not seen doing this criminal thing? and that?" This went on all the time; now they were bullied, now wheedled. Once the Ma-cheng district magistrate put off his hat and went and stooping down beside the prisoners, pleaded with them to confess this, and he would protect them and reward them. At that sitting, however, no progress was made. The Ho's stuck to it stoutly that the missionaries had never done any such things as they suggested. At the forenoon sitting—reported by a friendly Huang-chow literary man—the four men who had been found were first examined. They too are required for the purpose of incriminating the missionaries, but they had very little to say. They agreed with the Ma-cheng magistrate that they had been seized on the 17th and not on the 18th (this is most firmly denied by the Sung-pu witnesses here), but did not know what for. They had been simply passing the missionaries' door, when they were seized, dragged inside and beaten. It was natives not foreigners who had done it, namely, the landlord, one of the Ho's and a teacher. They had not seen the foreigners."

Space forbids us giving details of what the Hankow correspondent calls "The Labyrinth of Lies."

August, 1893.

2nd.—Telegrams from London state that: Siam having accepted the French ultimatum and the complementary guarantees, the French Government have telegraphed to Admiral Humann to raise the blockade of Bangkok forthwith. Also, that Lord Dufferin and M. Develle have signed a protocol creating a neutral zone on the Upper Meikong between the new French territory, Burma and China. Negotiations regarding the limits are proceeding.

10th.—Ceremony of laying the corner stone of a boys' school building at Chinkiang. A large audience of foreigners and Chinese were present. The Rev. C. F. Kupfer, who is in charge of that work, delivered an address, in which he stated the object and aims of the school. The Rev. A. Sydenstricker spoke in Chinese to the same effect. The American Consul and Commander Barber of the *Monocacy*, with their wives, honoured the occasion. This building is a large one, situated on the hill, in the Methodist compound, and commands a fine view.

11th.—The Consul-General of France received the following telegram from Admiral Humann:—

The French Government having obtained satisfaction on every point, the blockade of Siam has been raised, and diplomatic relations have been re-opened. The French Minister returns to Bangkok. As soon as the occupation of Chantaboon is assured the French squadron will return without delay to the China coast, calling at Saigon on the way.

11th.—The *N.-C. Daily News* says: Owing to the overflow of the Yung-ting river, caused by the recent disastrous rains in the North and the consequent considerable destruction of life and property, a memorial dated the 2nd instant was handed to the Throne by Li Hung-chang, Viceroy of Chihli, censuring himself and his subordinates for their lack of care of the river works within their jurisdiction and requesting certain penalties to be inflicted upon himself and the local authorities along the Yung-ting river and the Grand Canal belonging to the Chihli division. Accordingly an Imperial Decree dated the 6th instant has been promulgated, taking away the rank of the officials mentioned above but allowing them to remain at their posts to make up for their remissness. In the meanwhile Li Hung-chang has been turned over to the Board of Punishments for the determination of a penalty as requested by him in his memorial. Another Edict bearing the same date orders about

15,000 piculs of *siao mi* (rape seed) to be taken out of the granaries, as well as 50,000 piculs each from the tribute rice of Kiangsu and the inland provinces, and given to Li Hung-chang for the immediate relief of the people suffering from the inundation.

11th.—Desperate riots at Bombay between the Mahomedans and the Hindus. The European and native troops have all been called out since yesterday.

13th.—The Bombay riots continue; the Volunteers have been called out and the Blue-jackets landed. Reinforcements have arrived from Poona; business is suspended, and the troops have charged and fired on the rioters.

—Despatches from the capital of Kiang-si report murderous conflicts between bands of salt smugglers from Kuang-ch'ang-shien and the rowdy element of the city of Chin-chi, in the same province. No less than two to three hundred lives are reported to have been lost on the two sides since the quarrel began about three weeks ago, and a large force of military sent by the Governor from Nang-ch'ang-fu have, so far, found it impossible to secure quietness. The fighting originated through a trivial dispute in gambling between representatives of the two sections. Reinforcements are being sent post haste, as further fighting is anticipated.

—A telegram from Hankow, 21st August, says:—Consul-General Bock wires instructions to deliver the Sung-pu refugees to the Viceroy Chang Chih-tung.

The Mission declines, and trouble is expected.

In giving further particulars regarding Mr. Bock's instructions the Hankow correspondent to the *N.-C. Daily News* says:—

Vice-Consul Thyen deserves the highest praise for the way he has handled this most difficult case, and to him is the credit due that no trouble has arisen from this blunder. Instead of ordering the men to be handed over unconditionally to be forwarded to Huang-chow—a thing which could not be done, as there is no one here to act the part of informer, catcher of victims and hand-over to his Excellency; and without breaking no end of treaties he could not catch them for himself as long as friends retained them on the Concession—and instead of informing the native authorities that the mission was again refusing to obey orders, as his chief would doubtless have done, he is reported to have offered to produce them to be examined to any extent by the authorities, provided they did not leave the Concession, or even to go to Huang-chow if their safety could be properly guaranteed, and with that they have had to be content. Still the yamen men keep prowling around the places where these poor fellows are lodged, looking as if they intended to have them by hook or by crook, but as yet they have not ventured to lay on hands.

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## Missionary Journal.

### BIRTH.

BORN August 14th, at Wei-hien, to Dr. W. R. and Mrs. FARRIS, a son.

### MARRIAGES.

AT Chefoo, by the British Consul, and afterwards by Rev. Geo. Hunter, M.A., ARCHIBALD EWING, to EDITH MIRIAM LUCAS, both of China Inland Mission.

AT Shanghai, China, August 5th, 1893, by Rev. P. F. PRICE, Rev. B. C. PATTERSON, to Miss ANNIE R. HOUTSON,

M.D., both of the Southern Presbyterian Mission.

### DEATH.

AT Ichang, on the 30th August, Dr. WM. PRICE, Church of Scotland Mission. Deeply regretted.

### DEPARTURES.

FROM Shanghai, on 29th July, Rev. W. J. and Mrs. MCKEE and family (Am. Presbyterian Mission), for U. S. A.; also Rev. T. A. HEARN, Meth. Episcopal Mission (South), for U. S. A.

